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INTRODUCTION

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INDEX AND MAP

EDITED BY

J. MASSIE, M.A., D.D.

YATES PROFESSOR OF NEW TESTAMENT EXEGESIS IN
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PREFATORY NOTE

IT is an understanding that, in the volumes of which the present series is composed, the pages shall not be cumbered with too frequent citation of references and authorities. I will, therefore, take this opportunity of making a general acknowledgement to former workers in the same vineyard, and of expressing my special indebtedness to Schmiedel and Godet for materials in the Introduction, and to Weiss, Evans, Edwards, and Waite for the means they have afforded me of checking my judgement in the exposition. Particular acknowledgements will be found in their several places.

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

INTRODUCTION

I. AUTHORSHIP.

THAT these Epistles are Paul's was asserted by Baur—with all his faults, the epoch-maker in that historical criticism of the New Testament which has been a characteristic of the nineteenth century—and is denied by no reasonable and historical critic. Till recent years Bruno Bauer alone among critics, with Grätz among historians, refused to accept this mature judgement; but Bauer was wedded to a theory that Christianity owed itself to the Græco-Roman philosophy and culture of Philo, Seneca, and the emperors culminating in Marcus Aurelius; and his efforts to harmonize Christian history and literature with his theory have earned for him the title of the representative, among Biblical critics, of the 'most untenable arbitrariness.' Following his solitary lead a Dutch School, starting with Pierson of Amsterdam, have sought to dig up the foundations of these books as they have of all others in the New Testament Canon. Loman, for example, reopened the question of their genuineness with the design of proving that the New Testament picture of Jesus Christ is unhistorical, and detected in these Epistles the results of the conflicts of the second century. Steck of Bern, while holding fast to Jesus as the founder of Christianity, followed Loman in throwing doubt upon Epistles of which the Acts says nothing, and on which the church in Asia Minor is silent

down to the time of Justin Martyr. To such unhistorical eccentricities little heed need be paid. Hitherto the attack upon the Pauline authorship has entirely failed, for the defence is impregnable. As to the First Epistle, Origen, living in the first half of the third century, and acquainted with Alexandria, Cæsarea, Antioch, Rome and many other places, affirms that he had never heard its genuineness questioned. Clement of Alexandria, on the confines of the second and third centuries, names Paul's 'former Epistle to the Corinthians' as containing the passage, 'Brethren, be not children in mind.' Polycarp, who was Bishop of Smyrna in the first half of the second century, quotes, 'Or know we not that the saints shall judge the world? *As Paul teacheth.*' Clement of Rome, himself writing to the Corinthians about the end of the first century, tells them to 'take up the letter of the blessed Paul the Apostle' in which 'he wrote to you about himself and Cephas and Apollos, because even then ye had made for yourselves parties.'

The early testimony to the Second Epistle is less complete, but is quite adequate. Clement of Alexandria, in the reference cited above, implies a later Epistle when he speaks of 'the former' one. Irenæus also (who knew both Smyrna and Lyons, the East and the West, in the second century) in naming 'the First Epistle' suggests at once that he knew of a second; and (in the Latin translation of his work *Against Heresies*) he actually quotes the passages about the 'god of this age' and the 'sweet savour of Christ' as sayings of Paul in 'the Second Epistle to the Corinthians.' The Epistle is attested likewise by internal evidence—its obvious connexion with the First, and the peculiarity of its character. Such strong censure, clothed in so trenchant a form, no forger would have attempted to write: such an exposure of the condition of a church no church would have cared to preserve had they not revered the handiwork of the professed author. And this argument applies to the First

Epistle with only less force than to the Second. Lastly, if we know anything of Paul himself and his manner of writing, we cannot but feel that these Epistles represent him: the style bewrays the man. 'The intense personality, the vehement emotion, the joy, the affection, the tenderness, the fiery indignation, the self-vindication, the profound thoughts as to the mysteries of God,' all remind us (especially in the Second Epistle) of him whom the Acts and the Galatian letter have revealed to us. 'The episodes, the side glances, the allusive references without number,' the abrupt transitions from irony to tenderness, from love to bitter upbraiding, and then to love once more—whose hand have we here but Paul's? The idea of forgery is inconceivable.

II. THE CHURCH.

(I) ITS ATMOSPHERE.

ABOUT one hundred years after the destruction of Corinth by the Consul Mummius (146 B.C.), Julius Cæsar (44 B.C.) had founded there the Colonia Iulia Corinthus, consisting mainly of veterans and freedmen. Pausanias the historian gives us to understand that none of the descendants of the former inhabitants were reinstated in the restored city; yet many of these, with other Greeks, must naturally have been attracted to it afterwards¹. To the population, already so far mixed, was soon added, as in all the more considerable cities on the Mediterranean coast, a Jewish colony (Acts xviii. 4). The commercially advantageous situation of the city—lying as it did on the direct sea route between East and West, and on the great line of communication extending from Syrian Antioch through

¹ Professor Ramsay (*Expositor*, 6th Series, vol. i, p. 19) says Corinth contained 'a certain proportion of Roman population, descendants of the Italian colonists of 46 B.C., and a much larger proportion of purely Greek population.'

the Cilician Gates, Lycaonia, Ephesus, and Corinth to Rome, with an eastern port, Cenchreæ, about nine miles off, and a western, Lechæum, on the other side of the isthmus and not more than a mile and a half away—made it the calling-place of multitudes of foreigners, and the abode, more or less permanent, of thousands of traders and sailors of all nations. Thus, in Paul's time, though it was the principal city of the province of Achaia (the southern of the two provinces, Macedonia and Achaia, into which Greece had been divided) and the seat of the proconsul, it had ceased to be specifically Greek. But, in a Greek atmosphere, Greek traditions and Greek character had a moulding influence. The Isthmian Games were revived, the fine arts were cultivated, the wisdom of the ancients was affected, schools of philosophy and rhetoric flourished; and Publius Ælius Aristides records, in the second century A.D., that in every street in Corinth you met a 'wise man.' With the imitation of the Greek genius came also the Greek levity, curiosity about the mysterious, strife about words, partisanship for this rhetorician and for that; in short, all the vices of the Greek democratic spirit running riot in the period of Greek decline¹. But this was not the worst. Whatever tendencies Greece displayed towards unchastity and excess took in Corinth an aggravated form. With the specifically Roman gladiatorial shows (I. iv. 9, xv. 32) came also the Roman gluttony and drunkenness, and from the East rolled in the Orontes² torrent (so bitterly denounced by the Roman satirist) of profligacy under the sanction of religion. The Greek worship of Aphrodite took a shape grosser and more debased from the worship of the

¹ Professor Ramsay (*Expositor*, 6th Series, vol. i, p. 20) attributes to Corinth at this time 'an over-stimulated civilization,' 'a worldly and material' atmosphere, 'with little of the highest elements of Græco-Roman civilization.'

² Juvenal, *Sat.* iii. 62 'Syrus in Tiberim defluxit Orontes.' Antioch looked down on the Orontes flowing westwards.

Phœnician Astarte ('Ashtoreth, the abomination of the Zidonians,' 2 Kings xxiii. 13), and her presbytery, with its thousand courtesan votaries, gave a tone to the city and its morals which made it a byword even in contemporary Greece, and renewed its claim to the proverbial word *Corinthiazesthai*, 'to live like a Corinthian,' which the Romans also had imported under the form 'Corinthiace vivere.' Thus the *Corinthiazesthai*, which in Aristophanes was a synonym for whoredom, and the *Corinthia corē*, which in Plato stood for a harlot, found these their old connotations once more in accordance with fact. The geographical position of Corinth was its weal and its woe.

Into this congeries of nationalities, with its 200,000 freemen and (if the number be not exaggerated) 400,000 slaves, came Paul (perhaps in the autumn of 50 A.D.), pursuing his policy of 'going where the Roman Empire goes,' that, on the lines of the Roman idea of universal citizenship, he might, as a Christian imperialist, make the religion of Christ the religion of the Roman world. At Athens, where he had just been striving in vain to infuse some seriousness into its news-hunting frivolities, he had been impressed with the multitude of its idols and the superabundance of its religiosity: what impressed him at Corinth may perhaps be gathered from the fact that there he wrote the last section of the first chapter of the Epistle to the Romans, 'the moral history of a heathenism delivered over to the lust of its own heart.'

(2) THE FOUNDING.

The account in Acts xviii. 1-18 of the founding of the church is but a meagre one, and gives us no idea of the problems Paul had to face. Of all the incidents of the year and a half's residence the narrative finds room only for the following. (1) Paul found a Jew, originally from the Roman province of Pontus (and Bithynia), Aquila by name, and Priscilla (or Prisca, I. xvi. 19)

his wife, who were, like himself, makers of tent cloth; accordingly he 'accosted' them, became a co-worker with them, and lived in their house. Aquila had settled in Rome, but had lately left it in obedience to an edict of Claudius expelling all Jews. This decree was due to disturbances excited by the action of one 'Chrestus'; most probably to disturbances between Jews and Christians (not as yet either popularly or officially distinguished from Jews), who on inscriptions are often called 'Chrestians,' Chrestus (i.e. 'good') being a vulgar Greek corruption of the less familiar Christus, and intended as the name of a leader currently supposed to be still alive. As Rome (according to Dion Cassius) continued to be full of Jews, it is believed that this decree of Claudius was an attempt which failed, except in the case of a few like Aquila and Priscilla. (2) We are told of his reasoning in the synagogue every sabbath day with Jews and Greeks (proselytes). After the encouraging arrival of Silas and Timothy from Macedonia, Paul redoubled the urgency of his preaching; 'he was wholly absorbed in the word, solemnly testifying to the Jews that the Anointed One was Jesus.' (3) When they grew factious and abusive, he 'shook out his garments,' proclaiming his irresponsibility, and left them to go to the Gentiles of the city, changing his place of teaching from the synagogue to the house, hard by, of the proselyte Titius Justus, apparently a Roman or Latin 'colonist' citizen, through whom, therefore, he could find access to the better class of the non-Jewish population¹. The transference of his attention to the Gentiles and his proximity to the synagogue would naturally aggravate Jewish irritation, and fuel was added to the flame by the conversion of the ruler of the synagogue, with his household, and of many of the citizens of Corinth. (4) A night

¹ Professor Ramsay maintains that in Corinth, as everywhere else, 'the work of the Christian Church was to create or to enlarge the educated, the thoughtful, middle class' (*Expositor*, 6th Series, vol. i, p. 98).

vision, assuring him of personal safety and inspiring him with the prospect of a rich harvest for his labour, prompted him to settle in the city for eighteen months. (5) Finally, we have the dramatic scene, pregnant with suggestion to Paul himself, before the judgement-seat of the proconsul. Thither the Jews, driven to desperation, dragged him, with an accusation based upon the recognition, by the imperial government, of their right to worship their God according to their own law¹: 'This man persuadeth people to worship God contrary to the law'; that is, 'he preaches a doctrine subversive of the Jewish polity, protected as it is by Roman law, preaching Jesus as the Messiah; and that to Jews and Gentiles alike.' But Gallio, sharing, perhaps, his brother Seneca's broad views of toleration, and instinctively averse from Roman law being perverted to purposes of religious persecution², appears to have elicited from the accusers, by cross-examination, the real nature of the charge, so that it turned out to be not a misdemeanour or a crime of which public law should take cognizance, but only a question of word, not deed, and of names, not things, and of 'your law,' not the Roman law; and, declaring it, therefore, to be outside any jurisdiction he had a mind to exercise, roughly dismissed them to look after the matter themselves, with such self-governing powers as Rome had left to the Jewish community at Corinth. What these restricted powers were it is impossible with certainty to say; but it seems most unlikely that even such penal authority over their own members as Jewish communities possessed (beyond expulsion from the synagogue) could have been publicly exercised with severity, when the public opinion was hostile; and of the public opinion in this case we have a very broad hint when we are told that 'all the bystanders' (Greeks, according to an apparently correct

¹ Josephus, *Antiquities*, xiv. 10.

² See Ramsay, *Paul the Traveller*, ch. xi.

explanatory expansion of the text in some ancient manuscripts) 'seized Sosthenes,' Crispus' successor as ruler of the synagogue, and 'beat him before the judgement-seat'; while Gallio indifferently allowed the populace to have their 'rough sort of justice' with impunity.

It is highly probable that this incident tended materially to shape the apostle's subsequent course of action. The proconsul's determined toleration doubtless presented itself to Paul as an index of the imperial policy, and helped to crystallize the idea he had already conceived of carrying Christianity along the great arteries of imperial communication and planting it at the chief centres of imperial power. He did not need Aquila and Priscilla to put the capital into his thoughts, but it would be unnatural to question that, in their talk while they worked together as artisans and evangelists, he was confirmed in his resolution to 'see Rome also,' as well as instructed in the character of the problems there waiting to be solved.

But, interesting as is the narrative in the Acts, so far as it goes, we have to betake ourselves to the two Epistles for any full knowledge of the nature and the difficulties of Paul's 'entrance' (1 Thess. i. 9) into Corinth; and these letters, revealing as they do to us the life of a church gathered, in the main, out of a frivolous and debauched society, constitute 'a fragment without a parallel in ecclesiastical history'—a fragment which likewise affords us a significant glimpse of the moral conditions of a heathen society veneered with Græco-Roman civilization.

First of all, these letters supply confirmation of the Acts' account. They bring before us (II. i. 19) Timothy and Silas (the Silvanus of the Epistles) as fellow workers with Paul in the first preaching at Corinth; and Aquila and Priscilla (or Prisca) as old friends of the Corinthians, and now householders in Ephesus (I. xvi. 19) as they had been at Corinth. Crispus also, the ruler in the Acts (xviii. 8) converted by Paul, is mentioned in the Epistle

(I. i. 14) as one of the two or three he had baptized. Sosthenes, moreover, who joins in the salutation, may possibly have been the ruler, now become a Christian, who had been beaten by the Greeks. The Epistles testify likewise to the visit of Apollos and the worth of his service (I. iii. 6).

But besides consistency and confirmation to an extent remarkable considering that the historian in the Acts had, in all likelihood, not seen Paul's letters, we are furnished with fresh information as to the beginning of the preaching. Paul came among the Corinthians in conscious 'weakness, in fear and in much trembling' (I. ii. 3), feeling, without doubt, the extreme delicacy and difficulty of his task in the midst of such a society and a trembling anxiety to rise to the level of his opportunity. He discovered their passion for subtlety, empty speculation and dazzling eloquence: he feared lest the reality of things should be hidden for them behind attractiveness of form: his experience at Athens had perhaps disappointed him and weaned him from the experiment of meeting philosophy half-way: perhaps also he thought it wisest for one who spoke Greek like a foreigner to avoid all competition with the Corinthian rhetorician and philosopher. We may reasonably speculate that these were, at any rate, some of the grounds on which he confined his preaching to the simple facts of the gospel, such as he details in I. xv and such as he sums up in I. ii. 2, 'Christ, and (particularly) Christ crucified' (also II. i. 19). His hearers were 'of flesh¹, like babes, with flesh patent, mind and spirit latent: he fed them, therefore, with milk, and not with meat; the deeper mysteries of the gospel would have distracted them from its essence; 'wisdom' he reserved for those of full growth (I. ii. 6). For success he relied on the 'demonstration of spirit and of power'; that is, he relied upon the Spirit

¹ *σάρκινους*, with stress on the material (I. iii. 1).

to mould his own spirit so as to bring the truth home with a Divine energy. Other elements in the early preaching we gather from what the apostle takes it for granted that the Corinthians 'know'; for example, the indwelling Spirit (I. iii. 16), the consecration of the body as a temple (I. vi. 15, 19), the coming judgeship of the saints (I. vi. 2), morality indispensable to heirship of the kingdom (I. vi. 9), and the absolute unreality of idol representation (I. viii. 4).

(3) THE CONSTITUENT ELEMENTS OF THE CHURCH.

By means of such preaching Paul had become the 'father' (I. iv. 15) of a church at Corinth, perhaps also of churches in Achaia (II. i. 1), consisting mainly of Gentiles (I. xii. 2), but apparently including some Jews (I. vii. 18). The church members were mostly of no social standing: there were few, if any, philosophers, or governing officials, or aristocrats (I. i. 26-28); some were slaves, though not necessarily, or probably¹, of the lowest class, but like the freedmen, able and vigorous and money-making traders 'on the way to earn emancipation' (Ramsay) (I. vii. 21); 'some,' at any rate, had been utterly vicious (I. vi. 11). Certainly they were not all poor: some might be 'hungry,' but others could be 'drunken' (I. xi. 21). Paul hopes for a collection in aid of the poor saints at Jerusalem 'worthy' of his making the journey to carry it, and in II. viii he seems to contrast the straitened purses of the Macedonians with the ampler resources available at Corinth (II. viii. 14, ix. 6). Further, 'the tone of ironical admiration of the [spiritually] rich, clever, influential Corinthian Christians (I. iv) loses all its effect if it is taken as addressed to a congregation of the poor and needy and humble only' (Ramsay).

¹ Gaius, Fortunatus and Achaicus, who have servile names, were probably well-to-do freedmen (I. i. 14, xvi. 15-17).

(4) WHERE THE CHURCH IN CORINTH MET.

It is uncertain whether the Corinthian Christians met in houses or in a common place of worship, like the religious societies of the day. Probably the church began in the house of Aquila and Priscilla: they had a 'church in their house' at Ephesus (I. xvi. 19). Perhaps the household of Stephanas was a church (I. xvi. 15); but the eleventh chapter (verses 18, 20, 22) suggests that there was also a common place of meeting where, like the religious associations of the period¹, they came 'together' to eat the common meal.

(5) CHURCH ORDER.

There is no hint throughout these letters of any regularly constituted church authority; and it is hard to conceive that, if there had been, the meetings could have exhibited such disorder as the apostle describes (I. xiv. 26-30). True, among the offices (I. xii. 28) appointed by God, 'governments' are mentioned, but they are set by the side of 'helps,' and may mean nothing more (if they refer to Corinth) than that, in the assemblies of that church, the regulative and business capacities of certain members were prominent and serviceable. At any rate, 'the absence (from the catalogue in I. xii. 28) of pastors, bishops, deacons, and elders suggests that the government of the Corinthian church was at this time a pure democracy².' That Paul himself had introduced some kind of organization and discipline into the church appears deducible from I. xi. 2, where the 'traditions' (i.e. instructions) must include such as those that follow, which refer to behaviour of men and women in worship and to the conduct of the Lord's Supper. How far Paul con-

¹ Hatch, *Organization of the Early Christian Churches*, pp. 30 ff.

² See Edwards on the passage, in his *1 Corinthians*.

formed to the organization of contemporary religious clubs or associations has been the subject of considerable dispute; but one thing is certain: Paul would never have conformed to any practice that was detrimental to the essential idea of a Christian Church.

III. OCCASION OF THE FIRST EPISTLE (SO-CALLED).

THIS Epistle was occasioned, in part at any rate, by events that happened soon after the founding of the church. What were these events, so far as they can be ascertained?

(I) APOLLOS AND HIS TEACHING.

First of all, immediately after Paul left, Apollos¹ arrived from Ephesus, with letters of commendation from the brethren there (Acts xviii. 24 ff.). The Bezan MS. (Codex D) gives an explanatory addition which may be authentic: 'Certain Corinthians sojourning at Ephesus, and hearing him, exhorted him to cross over with them to their country.' The description of him given in the Acts suggests to us what was his special attraction. He was an Alexandrian (Jew) by race, a learned (or eloquent) man, and mighty in the Scriptures; which last qualification, so prominently brought out, probably means that he had acquired in the Alexandrian schools the power to 'apply allegory and type to the sacred books so as to educe their Messianic content' and to exhibit the connexion between Hebrew thought and Alexandrian philosophy. He had been instructed in the way of the Lord (Jesus), and being fervent in spirit, he spoke and taught accurately (that is, as far as the teaching went) the things concerning Jesus, knowing only the baptism of John. This may be interpreted to mean that by some who had remained disciples

¹ The shorter form of Apollonius, which appears in one place in the Bezan MS.

of John the Baptist he had been instructed, in Alexandria or elsewhere, in the prophetic character of Jesus, and, overflowing with enthusiasm, was teaching accurately, so far as John's doctrine carried him, but incompletely in comparison with the apostolic doctrine, the things concerning Jesus in his earthly manifestation. His position—which is not very easy to define—was probably much the same as that of the disciples in the next chapter (chap. xix) who had not 'heard whether the Holy Ghost was (given).' Both they and Apollos were probably aware of the promise that there would be a special outpouring of the Holy Ghost, for their master is recorded to have spoken of it (Matt. iii. 11). Apollos himself had the prophetic spirit upon him, and, under its influence, was continuing the work of John, who had taught his disciples to look for one who was to come. According to the gospels, and particularly the Fourth Gospel, the Baptist had himself recognized in Jesus the very 'one to come.' But a time arrived (Matt. xi.) when even he was in doubt, and there is no evidence to shew that his disciples in the mass left him for Jesus. It would seem, then, that some of them, including disciples in Alexandria and Ephesus, had not grasped the idea that Jesus was the Messiah, but from distance or want of information, or some other cause, had remained in the condition of expectation, seeing, indeed, in Jesus the crucial prophetic sign that the kingdom of God was close at hand (John i. 21, vii. 40, 41), but still wistfully looking for the more imposing advent of 'another' (Matt. xi. 3). Consequently they knew not whether the predicted Holy Ghost had as yet been given¹.

Priscilla and Aquila—the order of the names four times out of six—moved by his fervour and promise of signal service, 'took him unto them,' and expounded to him 'more accurately' the way of God, including (whatever

¹ Compare the *ἦν* of John vii. 39 with the *ἔστιν* of Acts xix. 2.

else there might have been) the absolute Messiahship of Jesus; for this (Acts xviii. 28) became at once the new point in his teaching, even as it was the new point impressed by Paul upon the incompletely taught disciples found by him at Ephesus after Apollos had gone to Corinth (Acts xix. 4). He proved himself immediately, as Paul and the Acts both testify, an effective worker: what Paul had planted, he watered (I. iii. 6). Says the writer of the Acts, 'Through the grace [given him] he helped much them that had believed; for he powerfully confuted the Jews, [and that] publicly, shewing by the scriptures that Jesus was the Christ.' It is not difficult to understand the power of his method with the Jews. Nor would it be without fascination for Hellenic minds, more especially for such minds as were familiar with the long-established application of allegorical philosophy to Homer, 'the Bible of the Greeks.' No wonder, then, that to some of the Christians at Corinth Apollos seemed superior even to Paul.

(2) THE 'PARTIES.'

(i) *Those of Paul and Apollos.*

This prepares us for the event possibly next in order, the rise of 'parties' in the church. The situation was no novelty in a Greek atmosphere. In the Greek cities each favourite orator had his group of admiring partisans: so, in the Corinthian church, some attached themselves specially to Apollos, calling themselves by his name. As a natural result, those, or some of those, with whom gratitude and allegiance to Paul, their founder and father, were still paramount, being grieved that Apollos should in any way be preferred to him, began to take a pride in calling themselves by the name of Paul. It seems to have been a partisanship of taste and personal preference on account of method and manner of teaching rather than a sectionalism of view on account of variety in actual doctrine.

One of the characteristics of a democracy not vigorous and healthy, but sickening and feverish, is to put persons before principles. Of this tendency the Paul and Apollos parties must have been exemplifications. There was, according to all the evidence we have, no difference of principle to divide them. Apollos had been won over by Priscilla and Aquila (probably themselves converts of Paul's) to Pauline Christianity; it is most unlikely that in doctrine Paul and he were opposed. Paul himself shews that he was unaware of any such opposition when he says, 'I planted, Apollos watered' (I. iii. 6; cf. also verse 22); or when he tells (I. xvi. 12) how he had pressed Apollos to visit the Corinthians again. Moreover, what Paul condemns in the First Epistle is not diversity of doctrine, but faction and disputatiousness; and he selects as the typical object of his censure and basis of his argument the factiousness of his own party and that of Apollos (I. iii. 4-9, iv. 6). He felt that he could more safely and emphatically, because with more obvious impartiality, assail the factiousness if he assailed the two parties which could not even be suspected of differing doctrinally from himself. By taking this line he could preclude the charge that he was branding as factiousness the depreciation either of himself or of his doctrine. This view that the parties were not doctrinally distinct is confirmed by two further considerations. Paul's aim throughout is to shew that all the teachers are but servants of Christ and of the church: 'What then is Apollos? and what is Paul? Ministers through whom ye believed' (I. iii. 5). 'Wherefore let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas' (I. iii. 21, 22). And, secondly, the 'I of Christ' (I. i. 12) could hardly have been a sign of doctrinal difference from Cephas or Apollos or Paul. Whatever Judaistic tendency may afterwards have attached itself to the parties of Cephas and Christ, there is no hint of such a tendency in this Epistle. It contains no polemic against the Judaistic as such; and if

there were Judaistic tendencies they must have been mild, devoid of significance, and confined to a few.

It may be asked, however, Why then does Paul expend four chapters on the 'parties,' if their views of the gospel were practically the same? Partly because the glorying in men was absurd and pernicious, gendering strife and conceit, and distracting from the substance to the shadow. Partly because he perceived that the differences, though at first personal and mainly a question of taste, were rifts which would widen. The very fact that Paul was made a mere head of a party instead of being regarded as the primary authority, because the founder of the church, was already perhaps being covertly used by his enemies as a means of sapping his apostolic position. The main drift of chapter ix is, of course, to offer his own waiving of apostolic rights as an example to the 'strong' to waive their liberty for the sake of the 'weak'; but, incidentally, he discloses a subterranean uprising against his claim to be an apostle: 'If to others I am not an apostle, yet at least I am to you' (I. ix. 2).

Our contention that the 'parties' were not opposed in doctrine must affect our conception of the third and fourth parties.

(ii) *The Cephas Party.*

What was the true nature of this party? In the first place, it (or its nucleus) probably consisted of personal disciples of Peter, as the Paul party and the Apollos party reached back to personal relations with Paul and Apollos respectively. For this reason some accept as historical a visit of Peter to Corinth. Such a visit is, of course, not impossible; but there is no other trace in the Epistles of any such visit, and it is not mentioned anywhere before Dionysius of Corinth (about 170 A.D.), cited in Eusebius' *Church History*, ii. 25: in that passage, moreover, Peter is made the co-founder of the church, a thing most

improbable, since Paul must, in that case, have mentioned his share in the work (see II. i. 19, Paul, Silvanus, Timotheus). Possibly some of Peter's converts or pupils had arrived in Corinth on business errands; or certain members of the Corinthian Church, perhaps Jewish Christians, had met with Peter at Jerusalem or elsewhere, and had acquired for his generous nature a strong affection, and for his teaching and his practice a high appreciation. The party need not have been large to produce division; and the principal parties seem to have been those of Paul and Apollos. As to the element of attraction which had drawn these men to Peter, it could not have been anything violently Judaistic; for, firstly, this was not the attitude of Peter in regard to Cornelius or at the Council of Jerusalem, or even at Antioch, in spite of his temporary and timorous concession, against his own better judgement, to the scrupulosity of those who 'came from James' (Gal. ii. 12). Secondly, there is, in this Epistle, no trace of any difference of view and aim between Peter and Paul, from which fact Beyschlag deduced a weighty inference in these words: 'The very existence in Corinth of a Cephias party expressly distinguished from the Jewish Christian opponents of the Apostle'—as they come out in the Second Epistle—'and evidently regarded by Paul as being in no material opposition to himself, shews most clearly that the primitive apostles themselves did not stand in a hostile relation to Paul.' But it seems probable that these men looked up to Peter because in practice and in tendency they inclined towards the mild Jewish Christian school: this would be natural enough for converted Jews, and for those proselytes, whether circumcised or not, who attached themselves to the synagogue; and perhaps with these were also found those narrower Gentile Christians who were doubtful whether they ought not to be circumcised (I. vii. 18), or were scrupulous about eating meat that might have been offered to idols before it was sold in the public

shambles (I. viii. 7, 10-13). This is the utmost in the way of Jewish tendency that can fairly be admitted. On the whole, however, the personal magnetism of Peter is probably sufficient to account for the enthusiastic and exaggerated allegiance to him on the part of those who had come within the range of his influence.

(iii) *The Christ Party.*

For consistency's sake, it must again be argued that these were probably, in nucleus at any rate, personal disciples. We may, therefore, put aside at once Chrysostom's suggestion that the exclamation 'I am of Christ' is Paul's own watchword in contradistinction to the previous three; a suggestion supposed to be supported by I. iii. 22 f., where Paul does not add Christ to 'Paul or Apollos or Cephas,' but makes all Christians Christ's. But it is easy to see how Paul instinctively refrained from ranking Christ among the 'all things'; and the atmosphere of 'ye are Christ's' is quite different from that of 'I am of Christ.' In I. i. 12, 'I am of Christ' is obviously a parallel to the three preceding classifications. We may dismiss also the kindred idea that the party of Christ was a neutral party which Paul approved. It is more plausible to suggest that it consisted of men who prided themselves on going behind all teachers to the Teacher of teachers, crying out against any disparagement of him, and claiming allegiance to him of some special and exclusive kind. But this explanation has no history at its back, and no support in the Epistles before us. We return, then, to our first contention: this party, it would seem, were, primarily, personal disciples, a party springing directly from Christ himself in the sense that the nucleus of it had had personal intercourse with him. Baur was the first to bring the historic sense to bear upon the inquiry into the nature of this party by combining I. i. 12 with II. x. 7, the boast 'I am of Christ' with the boastfulness of the man that 'trusteth in himself that he is Christ's.' In the Second

Epistle Paul is dealing severely with Judaistic opponents at Corinth, and these opponents are the party of Christ. Even in the First Epistle (as we have seen above) there is an underlying hint that Paul is aware of hostility to himself on the part of some in the church; this hostility, however, is apparently not mischievous enough to call for express recognition and definite challenge, but in the Second Epistle the ecclesiastical situation is changed. The party which was, in the First Epistle, insignificant enough to be simply named (I. i. 12), or whose hostile attitude towards him is only hinted at once or twice besides (I. iv. 1-5, 18, ix. 2, 12, xiv. 38), had now gained strength. Missionaries had come, perhaps from Jerusalem—perhaps pupils of Christ himself—bringing letters of commendation (II. iii. 1, 2); possibly from an extreme section which was organizing a propaganda against Paul; possibly from a church that had no expectation of the extremes to which missionary zeal would finally drive those whom they had innocently commended. The propaganda is not inconceivable; for we know from Galatians and from the Acts that there were fanatical tendencies in the Jerusalem church, which at times broke out, both at home and abroad, in opposition even to the primitive apostles (Acts xv. 5, 24; Gal. ii. 4-9). The subsequent access of zeal is also conceivable. May we not suppose that Jerusalem missionaries, going forth at first in *bona fide* friendliness towards Paul, may have been shocked at the lingering presence in the Corinthian church of some of the impurity pervading Corinthian society, and may have been induced to lay the blame on the gospel of grace, maintaining that the licence was the result of forgoing the imposition of the Jewish law? Christ had himself kept the law: he had said that he came not to destroy, but to fulfil. They held by their Master, Christ: they, like him, were ‘ministers of righteousness’ (II. xi. 15), of the fulfilment of legal obligation. Away with all teachers who departed from his teaching and his example! Accordingly, with the help of the Christ party

already there, and perhaps also absorbing the narrower portion of the party of Cephas, though not that party as such, they now constituted a united Judaistic party against the parties, never very widely separated, of Paul and Apollos. At any rate, in the Second Epistle we seem to find but two parties, Paul and his Judaistic opponents; and from II. x. 7, xi. 22, 23 we conclude that they called themselves the party of Christ. The adventitious missionary-leaders ('comers,' II. xi. 4) claimed to be Hebrews (II. xi. 22), pupils and adherents of Christ (II. x. 7), apostles of Christ (II. xi. 13), ministers of Christ (verse 23), ministers of righteousness (verse 15); but Paul affirms, by implication, that they teach another Jesus, offer another Spirit, and preach another gospel (II. xi. 4); they are like the false teachers denounced to the Galatians (Gal. i. 6-10); the 'angel from heaven' whom Paul there by hypothesis anathematizes is here a minister of Satan transformed into an angel of light (II. xi. 14). Paul placards them as false apostles (II. xi. 13), and sarcastically characterizes them as 'apostles overmuch,' 'supereminent apostles,' a phrase which even Hilgenfeld and Holsten have admitted to be, from the context, inapplicable to the primitive apostles, the 'pillar apostles' of the Galatian letter. This admission is rendered reasonable by the considerations, (1) that Paul could hardly have been charged with being 'illiterate, unskilled, in speech' (II. xi. 6), in comparison with the older apostles¹; and (2) that the Corinthian church had submitted to be robbed, not by the Twelve, but by these adventitious teachers (II. xi. 7-20).

These 'parties' Paul deals with first of all. He seems to have just heard of them from 'those of Chloe.' Whether these informants belonged to Corinth or to Ephesus, whether Chloe herself was a Christian, we cannot tell. But if Paul specifies the source of his information in order

¹ Cf. the 'unlearned and ignorant' of Acts iv. 13.

partly to shield from suspicion the Corinthian deputation (I. xvi. 17), then perhaps we may fairly suppose that Chloe had a household at the safe distance of Ephesus¹, or at any rate some part of Asia Minor, and that some of them had just returned from a visit to Corinth. But, before this news reached him, Stephanas, Fortunatus and Achaicus had arrived as a deputation to renew the bond between Paul and the church (I. xvi. 17, 18), and to enlist his old influence in dealing with some who (I. xvi. 16) appear to have been inclined to break away from the moral authority (due to Christian service) which Paul recognized (I. xvi. 18). These three brought also a letter of questions (I. vii. 1), and these questions, with Paul's answers (suggested in part, no doubt, by what he had heard on the same subjects from 'those of Chloe'), shew that there was something wrong in the church besides faction. The treatment of the particular questions asked by the church seems to begin with vii, 'Now concerning the things whereof ye wrote.' Up to the end of vi Paul is probably dealing with points contained in the information Chloe's household had communicated to him.

(3) THE GENERAL STATE OF THE CHURCH.

The First Epistle supplies outlines for a pretty accurate picture of the conditions obtaining in the church at the time. The letter is not all fault-finding: Paul has much to commend, and according to his practice he makes the most of it. He thanks God for their highly developed religious life, rich in gifts and endowments (I. i. 4-6). Besides knowledge, they have power of expression (verse 5): all of them, broadly speaking, even the humblest ('each one,' I. xiv. 26), when they come

¹ This conjecture is made more probable if we may suppose that 'those of Chloe' were trade representatives of Chloe, who, like Lydia, might have been at the head of a business. In Asia Minor, or parts of it, women could hold a much more influential position than in the Greek cities; at least, in those south of Macedonia.

together for worship, have some capacity for edifying and instructive utterance, by psalm, by teaching, by prophetic revelation, by 'tongue,' by interpretation; and these gifts are often exercised *extempore* (I. xiv. 30). There is among them voluntary ministration to the saints, as with the household of Stephanas (I. xvi. 15). Paul can praise them for keeping the precepts he has laid upon them, the instructions he has imparted (I. xi. 2). There is earnest and continuous prayerfulness in the family, so that even marriage relations are suspended in the interest of deeper devoutness (I. vii. 5); and, in the desire for the higher life, men and women are abstaining from marriage altogether (I. vii. 2-5, 9, 28, 36, 39). With a view to sanctification there is a scrupulousness about eating meat that has been offered to idols (I. viii). On the other hand, there is an unscrupulous exaltation of the higher insight resulting in companionship at idol festivities without regard to consequences (I. viii. 9 f.); there is a craving after the most striking but least valuable kinds of utterance in the services of the church, 'tongues' being prized above prophetic power; there is a publicity and a prominence on the part of women in these services which was, in the opinion of the time, immodest (I. xi. 3-16, xiv. 34 f.); the assemblies for edification are confused and even riotous (as we may perhaps conclude from the possibility to which Paul looks forward in I. xiv. 23, and from his injunction in verse 40). There is an extravagant estimate of human wisdom, of worldly shrewdness in spiritual matters (I. iii. 18, 19), a swollen sense of self-importance on the ground of knowledge and spirituality (I. iv. 6-10), and a tendency to quarrelsomeness (I. xi. 16) in addition to the party spirit to which reference has already been made. Perhaps it was partly their fondness for controversy that led them to discuss the resurrection of the body, which the influence of the heathen dialectic at Corinth prompted them to doubt (I. xv). Members of the church went to law with one another on questions

of property before the public heathen courts (I. vi), contrary to the practice, not only of the synagogue, but even of the heathen religious associations. The Lord's Supper was desecrated because, imitating the heathen clubs in their intemperance but not in their good-fellowship, the richer members turned the Feast of Love into a selfish debauch, while the poorer, sitting hungry by, were put to shame for their poverty (I. xi. 17-34). There was a case of incest, unheard of even among the heathen¹ (I. v. 1), which the church had quietly endured, yea, may even have been, in a way, proud of, perhaps as an illustration of Christian knowledge and liberty². Moreover, there was fornication (I. vi. 12-20); there was drunkenness (I. xi. 21, vi. 10); there was defrauding (I. vi. 8); and there were some, at any rate, of the other vices enumerated in the long list at I. vi. 6, 10; for the phrase 'such were some of you' (verse 11) does not blind us to the fact that, if we may judge from Paul's warnings, such were some of them still,

¹ Professor Ramsay (*Expositor*, 6th series, vol. i, pp. 108 ff.) tries to explain away this phrase. On the ground that Greek custom and law were always lax in these matters, and that, outside this passage, no proof can be found that there was any Greek objection to such a marriage (though he quotes no identical instance and no approval, direct or indirect), he makes Paul mean, not that such a marriage was condemned by all Gentiles, but that it was condemned by the law which was 'most authoritative and supreme among the Gentiles,' the stricter law of the Roman Empire, though he admits that this was not 'the immediate ruling law in the Greek cities.' But he assumes (1) that the 'wronged' person in II. vii was the father, which instead of 'seeming inevitable' is most unlikely (see p. 51 f.); (2) that therefore he was still alive; (3) that therefore the wife was a divorced one. But we may ask, If she had been divorced, would she still, as in the text, be simply called 'the wife'? Would even Roman custom and law have still regarded her as the son's stepmother? Most of all, can the expression 'among the Gentiles' refer only to 'the knowledge of Roman custom,' a custom which did not 'immediately rule in Greek cities,' even in a *colonia*? See *Journal of Theological Studies*, July, 1901 (article by the present writer).

² See, however, note on v. 2, p. 165.

in some degree, and on some occasions. Nevertheless, as says Schmiedel¹ in his comment upon the above catalogue, 'This was the church of God, these were the holy.'

Some of these disorderly conditions were the extravagances or exuberances of Christian freedom. Such extravagances found shape in the refusal to give up that social intercourse with heathen friends which involved feasting in idol temples and association with the accompanying immorality (I. viii. x. 14-22); in the scandal of wives straining after equality with their husbands (I. xi. 3, xiv. 34-36), and asserting their right to separate from husbands that were unbelieving (I. vii. 13); in the levelling of all distinctions between the sexes in the assemblies of the church (I. xi. 4f.); in the resentment of the Christian slave at his servile condition (I. vii. 21); and in the liberty, degenerating into the licence, of prophesying and of exercising spiritual gifts (I. xiv. 23, 26). Heathen tendencies also had their share in disturbing the church life; for example, the tendency to overestimate and to cultivate the mysterious (as in the case of the ecstatic gifts), or the intellectual (as in the region of theosophical knowledge, or of dialectic, as touching the resurrection of the body). Heathen ethics, likewise, were, in some degree, carried over to Christianity by heathen converts: hence the unbridled sexual relation, natural enough to the heathen, but abhorrent to the Jew (I. vi. 13-20), and the indifference with which carnal offences, too gross even for heathenism (I. v. 1), were regarded; an indifference which seems to have originated in self-conceit because of the spiritual gifts so generally diffused throughout the church. Some who were guilty of such excesses, or else excused them, had apparently perverted certain teaching Paul had given, perhaps in a previous letter, so as to shew that it was impracticable; representing him, for instance, as enjoining them not to associate, in any circumstances what-

¹ Schmiedel's detailed work has been specially useful in this section.

ever, with fornicators (I. v. 9), whether in the church or outside—an injunction which, as he himself says, would have meant that they should go out of the world altogether; or they so warped maxims of Christian liberty, like 'All things are lawful for me' (I. vi. 12), as to make them cover not merely things 'indifferent,' but things morally wrong, as, for example, fornication itself (I. vi. 12, 13).

It is not easy to draw a hard and fast line between the questions which were asked in the letter from the Corinthians and the questions which Paul deals with in consequence of information from other sources, such as the household of Chloe. But it seems likely that the letter from the Corinthians was silent on the party divisions (I. i. 11), on the case of incest (I. v. 1), on the disorders of the Lord's Supper (I. xi. 20 ff.), on the litigiousness and the licentiousness of vi, and on the resurrection heresy of xiv; though the absence of the usual introductory phrase, 'Now concerning' (which marks the church questions in I. vii. 1, and therefore probably in vii. 25, viii. 1, 4, xii. 1, xvi. 1, 12), is no certain proof of the absence of the particular subject from the church letter; or the question of the veiling (I. xi. 2-16) would have been absent, which seems unlikely. Timothy, to whom Paul might have entrusted the duty of answering these questions by word of mouth, had already started for Corinth, most probably by the longer (the land) way through Macedonia (I. iv. 17, xvi. 10). The suspicious and alarming news now received prompts Paul to write a letter at once, and to send it (we may assume) by the sea route, or it could hardly have been expected to forestall the arrival of Timothy (I. xvi. 10), whom it now seemed wise to anticipate by some hortatory introduction; for the injunctions, 'See that he be with you without fear,' 'Let no man despise him,' 'Set him forward in peace' (I. xvi. 10, 11), imply an apprehension that Timothy might find his mission more difficult and delicate than Paul had at first supposed.

In the letter, then, Paul deals point by point with the various subjects of censure and advice. He has nine topics, not at all flowing out of one another; and yet there is a certain harmonious classification; and there is throughout a principle of unity. On the threshold we have the greeting (verses 1-3) and the commendation (verses 4-9). In the latter, be it observed, Paul dwells upon the high standing of the church in regard to gifts and not in regard to morals. These morals he makes a subject of generous confidence that the Corinthians will be kept firm unto the end, so as to be blameless in the day of Christ when all things shall be revealed. This confidence rests on the faithfulness of God, who has called them to the fellowship of His Son, Jesus Christ our Lord. The fellowship and the Lordship lead him on to point out the contradiction between the ideal and the actual condition of the church, in which fellowship was being shattered and teachers were being exalted as lords in the place of the one Lord, Christ. Here the classification begins.

I. Ecclesiastical questions. (i. 12—vi.)

(a) THE TRUE RELATION OF TEACHERS TO CHURCHES. (i. 12—iv.)

Paul desires to make his own position in regard to the church quite clear before he enters upon his counsels and injunctions. Consequently he treats first the ecclesiastical questions; and, first of these, the true relation of teachers to churches, the teachers being made for the churches and not the churches for the teachers, so that it was essentially absurd for church members to puff themselves up in their allegiance to one teacher above another. This evil Paul traces to the exaggerated estimate of human wisdom, based on the misunderstanding of the gospel as wisdom, primarily, and not salvation. Not that the gospel was not wisdom—it was indeed a Divine

wisdom before which human wisdom was nought—but it was a wisdom communicable only to the ripened spiritual man (ii. 6), and the Corinthians were carnal when that gospel was first preached to them (iii. 1), while their strifes shewed that they were carnal still (iii. 3). Not, then, as wise men, heads of schools, had he and Apollos come among them, but rather (i. 21) as fools, seeking to save men by the foolishness of the preaching of the cross; not as lords, but as servants of the one Lord (iii. 5). How paradoxical—he suggests with gentle irony, in conclusion—on the theory of the Corinthians, is the exalted self-conceit of the Corinthian scholars when compared with the present humiliation of the teachers, the filth of the world, the offscouring of all things (iv. 8 ff.)! And the personal thread running through this first portion comes out obviously towards the close, when he writes: ‘I write not these things to shame you, but to admonish you as my beloved children. For though ye should have ten thousand tutors in Christ, yet have ye not many fathers; for in Christ Jesus I begat you through the gospel’ (iv. 14–16).

(b) CHURCH DISCIPLINE UPON LAPSED MEMBERS. (v.)

After announcing the mission of Timothy (iv. 17, 18) to put them in remembrance of his ways in Christ, and warning those that were puffed up as though the necessary postponement of his visit was a sign of fear and of uncertainty as to his own position, he begs them not to force him, when he does come, to come with the rod, and then proceeds to another ecclesiastical question, the question of the exercise of church discipline upon lapsed members, dealing first of all with the outrageous case of the incestuous person, then with the case of fornicators and other sinners, and urging the Corinthians to exercise church judgement upon ‘them that are within,’ and so to purge themselves of the evil leaven.

(c) RELATION OF CHURCH TO HEATHEN COURTS AND
INTERNAL DISPUTES. (vi.)

He next touches upon another question of church position and church conduct: the relation of the church to the heathen courts and to legal disputes among its own members. He points out that it is dishonouring to the church to allow its members to bring their disputes before the heathen; and that surely even the humblest among them could settle the insignificant matters of worldly property. Nay, ought there to be such disputes among them at all? Were not these an immediate outcome of spiritual defect? Was it not better to bear being defrauded than to have lawsuits? But, as to the defrauders, they could not expect to inherit the kingdom of God, any more than could the open sinners which in past times they had been. And then, after reminding them of the work of Christ upon them (verse 11), he returns specifically to the fleshly sinners and urges them to remember their obligations to the Lord of the body; repudiating the wholesale interpretation put upon words (verse 12) which he had used in regard to Christian liberty towards things morally indifferent.

II. Questions of morals raised by the letter from
the Corinthians.

(a) MARRIAGE QUESTIONS. (vii.)

(1) *Marriage and Impurity.* (vii. 1 ff.)

The ecclesiastical questions, suggested by the oral information received from 'those of Chloe,' have not been handled without drawing Paul into the moral region, notably the region of spiritual pride, which had been the root of faction and of indifference to purity. And now he proceeds more calmly to discuss the special questions which had been brought before him

in the letter from the church, questions of Christian casuistry, not strictly ecclesiastical, that is, affecting not the conduct of the church as a church, but the conduct of individual members. First, there were marriage questions. 'Was marriage impurity?' seems to have been a question with some; a question due perhaps to Christ's celibacy, perhaps to a reaction from Corinthian laxity. Paul replies that there is no impurity about it; that it is designed to prevent impurity; and if he says it is better not to marry, he speaks, not as an ascetic in the strict sense of the term, but partly out of regard for the special circumstances of those distressful times, when marriage meant fresh entanglement, and responsibility, and pain, and 'hostages to fortune,' and consequent hindrance in God's service; while, moreover, the time was short before Christ should come, and all such earthly connexion should for ever pass away. If those critics are right who assign to Paul the letters to the Ephesians and to Timothy and Titus, we see that Paul's views on marriage were somewhat modified later on as Christ's advent seemed to become more distant. Even now Paul saw clearly that celibacy was only for those to whom it was given, and was in no respect a merit in itself (vii. 7)¹.

(2) *Divorce.* (vii. 10 ff.)

Further, Was divorce right or wrong between Christian and Christian, or between Christian and heathen? This depends upon circumstances, says Paul. In the case of mixed marriages, he is opposed to it if the heathen husband or wife is willing to remain, shewing thereby, as Godet remarks, 'a measure of acquiescence in the principle of Christian holy living adopted by the new convert.' But divorce is allowable if the heathen is bent

¹ On Professor Ramsay's recent arguments in the *Expositor*, to the effect that the Corinthian church had in their letter proposed a church rule for universal marriage, see the above-mentioned article by the present writer in the *Journal of Theological Studies*, July, 1901.

on going : the marriage bond is to be no enforcement of discord (vii. 15). In the case where husband and wife are both Christians, he quotes the Lord against divorce (vii. 10). If, however, the wife is divorced, or divorces herself, Paul is of opinion that she should at least not marry again. We can fairly conclude that Paul desired by this means to prevent abuses and scandals : let the wife, he seems to say (and, we should infer, the husband too, though the question appears to have been raised from the woman's side alone), seek divorce from some higher motive than marriage with some one else. And, speaking generally, Paul recommends converts to remain in the condition of life in which they were when they were called (vii. 20), though (he adds parenthetically) if a slave has freedom put into his hands, let him accept it (vii. 21). Returning, however, to his general maxim, he points out the comparative insignificance of station. 'What matters it,' he seems to ask, 'for the time your slavery will last? The slave is the Lord's freeman and the freeman is the Lord's slave.' Finally, Paul's directions to Christian fathers on the marriage of their daughters are in the same line as we have already described, being prompted by the circumstances of the time and perhaps by the current anticipation of the Lord's speedy advent.

(b) MEATS OFFERED TO IDOLS. (viii—xi. 1.)

Another question apparently submitted to the apostle's judgement was that of Christians accepting invitations to idol feasts, and eating elsewhere meat that had been offered in sacrifice to idols. As to the latter part of the question, on the ground that an idol, properly speaking—that is, as an effective symbol of a superhuman being, and in this case a being receiving offerings and affecting food—does not exist, he allows the practice, provided always that the conscience of the broad-minded eater is clear, and the conscience of the narrow-minded,

scrupulous fellow member is not led astray to fall in with what it there and then, at bottom, disapproves. Speaking of this latter proviso, he adduces his own example (ch. ix); how he had foregone his right, as an apostle, to support from the Corinthian church that he might give no handle to slander, and might put no obstacle in the way of the gospel he preached. On the general question of Christian duty in such 'indifferent' matters, he shews how he imitates the athletes of the stadium, who keep their bodies in training by denying themselves even legitimate indulgence that they may in the end win the prize. He cites from history (ch. x) the recorded consequences to the Israelites of self-indulgence, when, having received the sign of allegiance to Moses (as Christians receive it to Christ in baptism), and partaken typically of Christian privilege (as Christians do in the Supper of the Lord), they fell away into sensuality and tempted God, murmuring at the discipline by which He was training them. So also, if Christians, under the influence of idol surroundings, broke the restraints of Christian discipline, and, having sat down to eat and drink, 'rose up to play,' they likewise might experience the penalties the ancient people had endured. They sat down at the table of the Lord, and were then, so to say, under the spell of the Lord: if they sat down at the table of the idol, they would be under the spell of the idol, drinking in his atmosphere. Practically, idol worship was demon worship; for behind idolatry stood Satan and his demons pushing forward idolatry as an instrument of evil; how could Christian men partake of the table of the Lord and the table of the demons? Were they prepared to provoke the Lord to jealousy?

III. Questions on the regulation of Christian worship. (xi-xiv.)

(a) POSITION OF WOMEN. (xi. 3-16, xiv. 34-36.)

The questions next dealt with are questions touching the church in its relation to its religious services, what Godet

calls the 'liturgical questions'; namely, the behaviour of women in the assemblies, the proper celebration of the Lord's Supper, and the public use of spiritual gifts. According to the sanctions of immemorial custom, women, as in the East so also in Greece, were 'rarely seen abroad, and never in any circumstances played any public part.' Even in the theatres the women's rôles were taken by men. But the consciousness of liberty in Christ Jesus, of equality between man and woman before God, had led women in the Corinthian church to burst their bonds and either assert their right, or yield to the overpowering inspiration to pray and prophesy in public worship, flinging aside the veil which was the sign of their privacy and subordination, and which all Ionian women, unless of bad character, customarily wore. Now Paul was a man of his age, and, so far as we can discern his mind on this subject, believed heartily in the subordination of women (xi. 3, 7, xiv. 34 f.): he himself would have been shocked if he had been present at the exhibition of their boldness as they prayed and prophesied unveiled before the men of Corinth. So much we gather from the strength of his language in xiv. 34, 35, 'It is shameful for a woman to speak in the church'; and from the significant fact that, in that passage, at the close of his discussion on spiritual gifts, he recurs to this particular point, as though it were vital. The nature, moreover, of the arguments with which he supports his decision seems to imply a persuasion that the subordination of women was no passing phase in human conditions; otherwise he would hardly have adduced as pertinent the priority of man in the act of creation (xi. 8, 9; 1 Tim. ii. 13), or the presence of the angels at church worship (xi. 10), or the length of the woman's hair given her for a covering (xi. 15), nor would he have made the subjection of woman a lower parallel to the relation of man to Christ, or of Christ to God (xi. 3). But Paul, besides being a man of his age, was also, in the best sense, a man of the world; and, even if he had been

as free as a Quaker or as thorough a believer in the emancipation of women as John Stuart Mill, he would have deprecated most earnestly, in the interests of the credit and the spread of Christianity, such a premature and pernicious application to social conditions of the spiritual principle of Christian liberty and equality. The public appearance of women was not of the essence of Christianity; and a gospel which was foolishness to the Greek and a stone of stumbling to the Jew did not require the fresh obstacle of a public scandal. Yet the apostle was no extremist: he would not take upon himself the responsibility of quenching the Spirit even in a woman; and hence—though at the last he forbids altogether the prominence of women in the public services, even to the limited extent of asking questions—he seems in one place (xi. 5) virtually to make the concession, ‘If she is to speak, let her at least be modestly veiled.’

(b) THE LORD’S SUPPER. (xi. 17–34.)

Paul then advances to attack an abuse of greater consequence, the abuse of the Lord’s Supper. Here we find, among critics, considerable difference of opinion. Is Paul blaming the Corinthians partly for not properly distinguishing between the common feast, the *agapē* (as we find it later, according to the best authorities, in Jude 12, and possibly 2 Pet. ii. 13)—the Christian parallel to the Greek *eranos*¹—and the memorial supper of the Lord? If so, was the Lord’s Supper at that time commonly separated from the love-feast, and was it the prelude of the latter (as is held to be implied by the apostle’s injunction in xi. 33, 34, taken with verse 20), like the libation among the Greeks? Or was it the conclusion, after the pattern of the cup of blessing which ended the Jewish passover and had actually ended (before the hymn of praise, the Hallel,

¹ *ἑρπνος*,—though the original sense of ‘contributory meal’ had now become merged in that of ‘club for contributory dining’ (and for other purposes). See footnote, p. 218.

part II, Psalms cxv-cxviii) the last supper of the Lord and his disciples? There is no doubt that at a subsequent date the love-feast and the eucharist were separated, partly 'because of the increasing degeneracy of the *agapē*,' partly 'because of the growth of the sacerdotal doctrine of the sacraments' (Edwards). But in the New Testament there is no sign of such separation: in this Epistle no separate word like *agapē*¹ is opposed to *deipnon*²; neither is there any distinction of time. The breaking of bread in Acts ii. 46 is there further defined as partaking of food, and the memorial part might either begin or end the meal, it is now impossible to say which. Paul's distinction, then, is rather one between the right and the wrong way of regarding and celebrating the meal. The 'Lord's Supper' was not (he told the Corinthians) an ordinary supper as eaten at home (verse 34); it was not a meal primarily to satisfy appetite; it was a meal in commemoration of the Lord. Further, it was not their own supper, eaten in their own houses: there was no individualism about it: it was a supper of communion with the Lord and the Lord's people: it was (to coin an epithet, or, at any rate, to give it Christian currency, as Paul seems to have done) a *kuriakon deipnon*³, a supper relating or belonging to the Lord. Accordingly, it was not a meal to which the richer class might bring, as to an *eranos*, large stores of meat and drink, to be shared in by the poorer class: it was not a rich man's supper to which the poor were, so to say, invited by him: it was a supper to which all were equally invited by the Lord. Far less was it a supper to which the rich might bring their own food, and consume it greedily and hastily by themselves, or in their own 'sets,' while the poor sat by hungry and envious, and, in heart, severed from their richer brethren. It was a supper of love, loving memory, loving communion. Some of the wealthier Christians at

¹ ἀγάπη.

² δείπνον.

³ κυριακὸν δείπνον.

Corinth appear to have sunk the supper lower than the Greek *eranos* or the public mess¹ of the Cretans and Lacedæmonians. Such selfishness, such gluttony, such drunkenness, altogether destroyed the essence of the Lord's Supper: the table became, if we may so speak, a table of demons rather than the table of the Lord, and the more sacred prelude (or conclusion) was a mockery and a snare. In order to shame such church members, Paul recalls the institution of the supper; in order to warn them, he attributes the disease and death rife among them to their excess and their desecration of the meal; in order to guide them, he bids them wait for one another, and, if any is too hungry to wait, or to eat and drink in a way consistent with the character of the meal, let him satisfy his appetite first at home.

(c) THE SPIRITUAL GIFTS. (xii-xiv.)

Paul's next topic is one of greater complexity—the exercise of the spiritual gifts. The Greek belief in mantic ecstasy, and the equally Greek tendencies (1) to strain after what was mysterious and (2) to overestimate the gift of utterance, had probably done much to exalt unduly among the Corinthian Christians the mysterious gift of tongues, and, in a lesser degree, the gift of prophecy. The latter seems to have been the power of communicating, in an emotional and inspiring way, and without premeditation, intuitions or revelations of spiritual truth, and, in some cases, interpretations of ecstatic utterances. The gift of tongues is harder to define with certainty, but two or three characteristics emerge in the course of Paul's remarks upon it. The utterances were, in themselves, unintelligible to the ordinary listener, and were, also, or could be, beyond the understanding even of the ecstatic person himself (see xiv. 2, 11, 14, 16, 17, 19).

¹ *συσσίτιον, ἀνδρεία, φιλία.*

Prophecy was for the general edification: it was for other Christians (xiv. 22); while on the supernatural and subordinate side it was also a *sign* to believers, who alone could fully perceive in it the power of God. Tongues, on the other hand, were immediately for the edification of self and the adoration of God (xiv. 16, 17); while on the supernatural and subordinate side they were a sign to unbelievers, who must have been struck with this extraordinary phenomenon (xiv. 22). Hence the conclusion seems reasonable that the tongues were ecstatic, excited utterances in which the Christians, 'in the first flush of their early enthusiasm, gave vent to their overflowing joy in the blessings of salvation.' Just as there is in prayer a kind of dumb craving which the spirit, so to say, interprets to God (Rom. viii. 26) in language which would be beyond our understanding even as the craving is beyond our power to put into a form intelligible to ourselves or to others; so also there appears to have been in those days of infant Christianity an inarticulate yearning to praise¹, an inexpressible joy, which, because it had no vocabulary commensurate with its requirements, broke forth in unintelligible utterance. Surely such incoherence when joy is overwhelming is not beyond conception; perhaps, indeed, it is not altogether contrary to experience.

But as the general edification was the chief end of church assemblies (xiv. 1, 4, 5, 19, &c.), Paul held prophecy to be far superior to tongues, and he urges upon those who spoke with tongues to pray for ability to follow up their ecstasy with some interpretation of it for the general good (verse 13). Or, if possible, he says, let some one else, some person of prophetic insight and imagination, interpret; if no interpretation be forthcoming, let the ecstatic person confine his ecstasy to himself and to God, keeping silence in the church (xiv. 27, 28). As for an indiscriminate use

¹ Cf. xiv. 16, 'How shall he . . . say the amen at thy giving of thanks, seeing he knoweth not what thou sayest?'

of these tongues, Paul will not have it at any price. He warns the church that, while tongues are a sign to the unbelieving, an abuse of the gift would make a person unacquainted¹ with the nature of the utterance, or an unbeliever, think that he had dropped into an assembly of madmen (xiv. 23); but the universal, orderly use of the gift of prophecy, as instructive and convincing, he heartily commends (see xiv. 24, 25, 40; and observe the difference of sentiment as exhibited in the phraseology of verse 39, 'Desire earnestly to prophesy, and forbid not to speak with tongues').

But, while he maintains the greater public utility of prophecy, he discourages the exaltation of one gift above another, having of course most prominently in view the Corinthian overestimate of the gift of tongues. This is the broad foundation of his injunctions on this topic. (Ch. xii.) Every Christian has the Spirit for the glory of Christ (xii. 3): all the gifts enumerated in xii. 1-11 are bestowed by the same Spirit, and are all as needful for the churches as all the members are for the physical body. And in the transition from this exordium on spiritual gifts in general to the discussion of prophecy and tongues in particular, he inserts a hymn in praise of love as immeasurably more precious than the greatest spiritual gifts (xii. 31, xiii. 1-3), more precious even than faith and hope; and love has that in itself which can infallibly set right all the evil conditions of the Corinthian church (xiii. 4-7).

IV. The Resurrection. (xv.)

One salient point is left. It was of the last importance, as it touched the foundations of faith and hope. Both Greeks and Jews commonly believed that a bodiless existence was, for man, scarcely better than no life at all. Some Corinthian Christians, arguing, no doubt, from the

¹ ἰδιώτης.

natural decay of the body after death, believed that there was no resurrection of the body. Was it then for this shadowy, weak life, not worth living, that the Christians who would not survive till Christ returned were enduring to the end? Such a contention Paul sets himself exhaustively to refute. He lays the foundation of his argument by reminding his readers how the gospel which they had received, in which they stood, by which they were saved, rested mainly on the resurrection of Christ as attested by many witnesses, Paul himself having seen the risen Christ last of all. The bodily resurrection of Christ he seems to regard as a fact accepted by all Christians, even by the doubters to whom he is appealing; for he uses the resurrection as an argument at xv. 12-20, summing up his enumeration of the unhappy consequences if Christ had not so risen with the words, 'But, as the fact is¹ [and is admitted to be], Christ hath been raised from the dead, the firstfruits of them that are asleep.' He then points out the place of the resurrection in the process of the last things; how each must rise in his own order till the end comes, when Christ, having subdued all hostile powers, including the last enemy, death, shall deliver the kingdom to his Father, that God may be all in all. He next argues in support of his thesis from the 'baptism for the dead.' This also must be an argument of acknowledged force, though how it could have been is still an unexplained mystery, in spite of some thirty suggested solutions. It cannot be any semi-superstitious custom observed here and there by some who got themselves baptized lest their friends who had died without baptism should thereby be losers at the coming of Christ. No such custom is known before the time of Tertullian; even then it was rare, and may have originated in this verse; and, anyhow, we can hardly imagine Paul employing such a custom as an argument, especially as his opponents could

¹ *vuví*, logical.

have disowned the practice, and he himself could not have ascribed to it either reasonableness or utility. At best, the argument would be a poor one. Nor is it quite satisfactory to follow some Greek Fathers in their interpretation, 'baptized in expectation of [the resurrection of] the dead,' or 'baptized with an interest in [the resurrection of] the dead' (as also Evans). This use of the preposition¹ is almost too elliptical; and the interpretation (made still less probable by the parallel phrase 'baptized for *them*' at the close of the verse) has too much the air of a loophole. And why should Paul, in these circumstances, contrast the 'they' of this verse with a 'we' in the next? Even less satisfactory is Godet's suggestion—though the verses that follow lend it some plausibility—to call the phrase a figurative one, standing for the baptism of suffering and blood, the baptism that Christ was baptized with, the 'baptism for the sake of [entering into the church of] the dead.' This is a still greater strain on the preposition, and is equally open to objection from the use of the third person and of the 'them' at the end of the verse. On the whole, every explanation being deficient, we may slightly incline to the explanation of Chrysostom and other Greek Fathers, unless the custom (apparently invented from the text) can be proved to have obtained in the church at this time. Perhaps we could combine the views of Evans and Godet, and say, 'They that are baptized with suffering in expectation of the resurrection of the dead.' This explanation, it is true, has against it the third person and the more strongly personal and individual 'them' at the end of the verse; but it is linked in sense with the verses following.

As to the form of the resurrection body, Paul argues from nature with its transformation and glorification of the dead seed into the living plant: also from the variety in bodies, bodies of men and the lower creatures, bodies

¹ ὑπέρ.

terrestrial and bodies celestial (the body of the risen Christ having been to him a visible example of the latter): he argues also from the variety in the glory of the sun and moon and stars; likewise from the earthliness of the first man and the heavenliness of the second. He clenches his arguments by pointing out that a transformation of the body, that is, of flesh and blood, is indispensable if we are to enjoy the kingdom of God at all (xv. 30): it is therefore not necessary, it is not reasonable, to look again for the body which death decays. This unfleshly, incorruptible body will be 'put on' through resurrection by those Christians who have died, and through change by those who are still alive. A paean over the conquest of death by life concludes this section, which is one not only of argumentative force and inspiring hopefulness, but of chaste eloquence and simple literary beauty.

LAST WORDS. (xvi.)

What the apostle has left to say concerns business and personal matters. He arranges for the mode of conducting the collection which is being made by the churches for the poor saints at Jerusalem, enjoining, as he had done in Galatia, that each man should lay aside on the first day of each week what he could afford, in order that the lump sum might be ready when Paul should come. This he proposes to send to Jerusalem by delegates whom the Corinthians shall appoint, and who shall go either with him or without him, as shall seem fitting at the time. Then he mentions his design of visiting the Corinthian church after passing through Macedonia, but not before, so that he may stay the winter with them and see more of them than if he took them merely in passing. Next he begs them to give a kindly and respectful reception to Timothy, already on his way. He explains how he had wished that Apollos should go to Corinth at once, but that he had postponed his visit till a more convenient

season, probably till Paul's rebuke of the party spirit at Corinth should have produced its effect. Finally, with farewell exhortations to watchfulness, firmness, courage, strength, and continually pervading love (verses 13, 14), he urges them to be subject to leaders who, like Stephanas, prove their worth by their devotion ; he sends greetings from the churches of Asia and from his companions Aquila and Prisca, and from himself in his own handwriting ; and concludes with a solemn anathema upon those who love not the Lord, and with the benediction of the grace of Christ, as well as of his own love in Christ for them all.

KEYNOTE OF THE EPISTLE.

These concluding thoughts suggest the keynote of the Epistle, and exhibit his panacea for the Corinthian perplexities and disorders. 'Let all you do be done in love' (verse 14). 'If any [so-called Christian] man love not the Lord, let him be anathema' (verse 22). 'My love be with you all in Christ Jesus'—a benediction in this Epistle alone.

This love is the practical activity of the Christian principle, the new vitality created by the Spirit of Jesus Christ. In spite of the variety of topics Paul touches upon in this Epistle, there is throughout (as Sabatier remarks) a 'profound unity.' All the questions discussed are at once referred to the Christian principle, the new spirit-life. In every case the apostle soars above the particular question to the height of this Christian principle, and from this pure and strong upper air draws power to apply it to practical detail. So, as says Sabatier¹, 'each solution that he suggests is simply a new application of the permanent and general principles of the gospel. This Epistle exhibits, as one might say, the expansion of the Christian principle as it spreads into the sphere of

¹ Sabatier, *The Apostle Paul* (Eng. tran.), pp. 161 ff.

practical affairs. . . . While the letter to the Galatians was the foundation of Christian dogma, the two letters to the Corinthians . . . are the beginning of Christian ethics. . . . This [new principle] does not imply a mere illumination, or a sanctifying influence, but, if I may so call it, a transformation in the substance of our being. The Spirit becomes us, and we become essentially spirit (I. ii. 10-16, vi. 17). . . . Such is the import of the first Corinthian Epistle.'

II CORINTHIANS

ITS OBSCURITY.

OF all Paul's Epistles this is the most obscure. It is veritable cloudland. Schmiedel remarks that, in passing from the region of the First Epistle into that of the Second, we feel as if we had left a park threaded by footpaths, winding in and out, but all the while tolerably perspicuous, and had entered upon a trackless forest.

NOVELTY OF THE SITUATION.

What is the first impression the early part of the letter makes upon us? We suddenly find ourselves in an atmosphere quite new, and quite different from the atmosphere of the first letter. There has been a storm: the air is still electric, but the worst is over; the mutterings we still hear come from the distance where the thunder is passing away; and only the reflection of the far-off lightning can now and then be seen. To change the figure, there has been war to the knife between Paul and the church; but now there are signs of peace already in great part secured; yet only in part, if the Epistle is to be viewed as a unity; for at the close of it the sounds of renewed battle echo loudly in our ears. And even in the earlier chapters Paul's exclamations of joy at the reconcilia-

tion are still mingled with the passing tones of a sorrow, an apprehension, even an anger, not yet completely vanished. This combination of the sweet and the bitter is one of the perplexities of the Epistle.

NOT EXPLAINED BY THE FIRST EPISTLE.

The situation is altogether too strong to have been created by the First Epistle. In ii. 3, 4 Paul speaks of a letter of severe rebuke forced painfully from him, the outcome of much affliction and anguish of heart, and watered with many tears—a letter apparently designed (i. 23) to serve instead of an intended visit. In vii. 8-10 he mentions an after-regret for it which exists no longer, now that he has learned its good effects. The First Epistle in no way answers to these passages, nor do its circumstances harmonize with the great agitation of mind to the passing of which the first four chapters of the Second give direct testimony. The wide scope of subjects in the First Epistle, its self-possession, its glorification of love, and other characteristics, all put that letter into a different category from the letter which Paul so far describes. All that Dr. Sanday¹ can say on behalf of the theory of reference to the First Epistle is that 'many passages, especially in the earlier chapters [of that Epistle], must have caused the writer no slight emotion.... It is by no means impossible that passages like these [I. iv. 8-13, with its scathing irony on the self-satisfaction of the Corinthians; verses 14-21, with the concluding threat of the apostolic rod; v, the section on the incestuous man] would stand out in Paul's memory after he had dispatched his letter, and that he should work himself up into a state of great and even feverish anxiety

¹ See his pre-eminently judicial discussion in the *Encyclopædia Biblica*, vol. i, 899 ff. He finally rejects the theory; a change of attitude since the private circulation of the transactions at his Seminar.

as to the way in which they would be received.' Yet the letter as a whole, and even the passages which Dr. Sanday quotes, scarcely correspond to the great agitation of mind described by the apostle as the accompaniment of the writing. And it is of the letter as a whole that Paul speaks (ii. 3, 4, vii. 8 ff.): does it seem natural to believe that I Corinthians ('that letter,' vii. 8) 'vexed them,' or that of I Corinthians Paul had for a while 'repented' or felt inclined to repent?

INTERMEDIATE LETTER?

It seems more natural to believe in an intermediate letter, one of greater stringency, probably of greater brevity and concentration, directed exclusively to the point at issue; and such a belief has, in recent times, steadily grown.

EVIDENCE AND OCCASION.

Was there then such a letter, and, if so, what prompted it? This is the first problem whose solution will help us to the drama of which the Second Epistle (or part of it) is the *dénouement*.

LOST LETTERS.

First of all, it is admitted that Paul wrote more letters to the Corinthians than are now extant. The phrase 'in the letter' in I. v. 9 is strangely superfluous if it does not refer to a letter before our First, and the explicit command 'not to company with fornicators' cannot be found in any part of I Corinthians; nor is Paul's correction of the Corinthian misapprehension of his meaning required by anything previously mentioned. Again, in the Second Epistle (x. 10), the expression, 'His letters, they say, are weighty and strong,' suggests, by the plural, though it does not prove, that Paul's adversaries had more than one forcible letter in their mind.

But there is more direct evidence.

TITUS THE MEDIUM: NO LONGER TIMOTHY.

In the First Epistle (iv. 17, xvi. 10, 11) we are told that Timothy has been sent expressly to Corinth as a messenger to remind the church of Paul's 'ways which be in Christ, even as I teach everywhere in every church'; that is, in all probability, to shew that his letters were consistent with his teaching everywhere; and Paul is most solicitous about his deputy's reception and return. Yet in spite of Paul's anxiety and Timothy's return (i. 1) there is no mention in our Second Epistle of Timothy's visit, or of his return, or of the news he brought as to the state of the church or as to the effect of the First Epistle. This omission is all the more extraordinary if we are right in surmising that Paul's anxiety and Apollos's disinclination to visit Corinth just at that time reveal a state of strain which prejudiced, if it did not threaten to frustrate, Timothy's success. Be this as it may, before the Second Epistle Titus has supplanted Timothy as the medium of communication. Paul had become so desperately anxious for news from him as to the state of the disturbed church that he could not rest at Troas, though a 'door' was there 'open' for him (ii. 12), but must needs go forward into Macedonia to meet his messenger halfway. There God gave him consolation and joy (vii. 5-7, 11, 13-15) in the joy of Titus himself and in the good tidings that the zeal of the church for its founder had been restored. The apprehension and reluctance of Titus before he had set out may be gathered from the refreshment to his spirit after his success; and all this points to the difficulty of his mission. We may reasonably, therefore, draw this picture of the situation. Probably Timothy had returned to Ephesus with news of aggravated complications, and Titus had been sent with fresh instructions how to deal with them. Whether Titus had more vigour, courage, resource, and personal weight than Timothy, we cannot say: some have concluded thus much from Paul's solicitude about Timothy in I. xvi. 10, 11,

and from the exhortations to him in 2 Tim. iii. 14, iv. 1-5. Possibly Titus was considered the fittest man to cope with the Judaist emissaries, partly because he had been the Gentile test case (Gal. ii. 3) accepted by the church at Jerusalem, and because he could for this reason bear in his own person irrefutable testimony to the influence of Paul with the mother church. Whether Titus was a stranger to Corinth it is impossible to determine; but it seems hardly likely that one who required an introduction would have been entrusted with so important a mission. Perhaps, therefore, he had already paid the visit referred to in II. xii. 18¹, but this is very uncertain. If he was unknown by face to the church, then we may assume that he carried a letter stating who he was and why he was sent, and in this letter Paul would write those words of scathing rebuke with which he 'made' the church 'sorry.' After our First Epistle, we may believe, there had been a period of estrangement, at which Paul delicately hints when he speaks of some one having made him sorry, or rather (as he generously hastens to add) the church, who, in their returning zeal for Paul, had punished the offender somewhat too severely; but, whom they forgave, Paul forgave also, if forgiveness was the right word to use (ii. 10). The hostility to Paul which was, at the time of the First Epistle, more subterranean, had since acquired both openness and force, being dexterously aggravated perhaps by those who made all the use they could of his assertion of authority in the case of incest, about which the church had been 'puffed up, and did not rather mourn.' It was an easy transition, under astute guides, from self-satisfaction to personal hostility towards him who had used his authority for rebuke, injunction, and warning. 'Who is he' (they could soon begin to ask) 'that we should obey him?' Such a temper would lend itself to Judaistic

¹ See note on that passage. Professor Ramsay thinks that Titus was the bearer of the First Epistle.

missioners as a ready instrument for weaning the Corinthians from Paul and his gospel.

INTERMEDIATE VISIT?

It is strongly maintained by the majority of recent critics that, before this intermediate letter was sent by Titus, Paul had himself, on the receipt of Timothy's report, paid a hasty visit to Corinth that he might set things right by a personal effort. This would be his second visit, the visit 'in sorrow' which he afterwards shrank from repeating (II. ii. 1), and which, so far as some that were 'puffed up' were concerned, he had threatened before (I. iv. 21). Such a second visit is supported not only by ii. 1 just referred to, 'I determined this for myself, that I would not come to you again with sorrow,' but also by the fact that he speaks, in the same Epistle, of a coming journey as 'the third' (xiii. 1 and xii. 14) and of a past presence (obviously a disciplinary one) as 'the second' (xiii. 2). Dr. Sanday¹ admits that the intermediate letter preceded by the intermediate visit is a tempting combination. 'What could be more natural than to connect [this visit] with the letter that was written "with many tears"? ... We might imagine, in view of x. 10 ['His letters, say they, are weighty and strong, but his bodily presence is weak, and his speech of no account'], that Paul had been summoned over to Corinth hastily, that there his malady had come on, that he had broken down physically and been obliged to return, leaving matters to all appearance worse than he found them; that he then wrote a letter to undo the effect of this disaster; that this letter was strongly worded, and, after it had been sent, caused him great anxiety; and that it was his relief from this anxiety on the coming of Titus that was the intermediate occasion of the Second Epistle.' Nevertheless Dr. Sanday joins the minority in dating this visit

¹ See article in the *Encyclopædia Biblica*, vol. i, 899 ff.

before our First Epistle. To this theory we might object that there is not the slightest allusion to it in that Epistle; and, further, that the threat in I. iv. 18-21 is apparently inconsistent with a recent visit in sorrow, and more consistent with one to come. Nevertheless there is one great difficulty in the way of placing the visit between our First and Second Epistles: How would Paul, in that case, have to defend himself, as he does in II. i. 15 ff., for fickleness in having come to Corinth 'no more' (verse 23)? And further: Would such an intermediate disciplinary visit satisfy the kindly atmosphere in which the plan for the double visit (i. 15) had been made? The tangle is one which only a fuller knowledge of circumstances could unravel. Two possibilities may just be suggested. (1) Possibly the phrase in II. i. 23, 'I came no more¹ to Corinth,' may refer to the non-fulfilment of a warning promise he had made on the occasion of his futile visit that he would come again (after his temporary withdrawal into Macedonia) and, if necessary, 'not spare.' The failure to fulfil such a promise would have been ammunition to his detractors². This suggestion is ren-

¹ οὐκέτι.

² Some who hold that the Second Epistle must have been written shortly after the First are drawn to this conclusion partly by their view that the projected double visit of II. i. 15 was a plan which is stated to have been changed so early as I. xvi. 5-7, and that Paul in i. 15 is defending himself because of this change. But all we find in I. xvi. 5-7 is a simple postponement till after his tour through Macedonia in order that he might stay longer with them when he did arrive; and the other reason given for delay is the great opportunity in Ephesus, together with the opposition there requiring his presence. In II. i. 15 ff. he defends himself for having abandoned a plan to give the Corinthians a 'second grace,' that is, for having 'come no more to Corinth'; and the only reason given is that he wished to spare them by not coming 'a second time in sorrow,' that is, so as to vex them and himself too. We may therefore conclude that meanwhile circumstances had changed from what they were when I. xvi. was written; that the plan there mentioned had not been carried out; and that the plan mentioned in i. 15 was a fresh one made during the time

dered less improbable if the theory (to be considered later) be correct that II. xiii. 2 ('If I come again, I will not spare') be, with its surroundings, part of the intermediate severe letter written after the disciplinary visit: i. 15 ff. would then, with its surroundings, be part of a later letter written after Titus's good news in Macedonia. (2) His visit to restore the church might, not unsuitably to his original conception of it, be described as a 'spiritual benefit'¹: he obviously had not anticipated the turbulent reception that awaited him, a reception due perhaps to a serious aggravation of rebellious feeling after Timothy's departure. The state of the church had seemed to him to call for two visits (i. 15) instead of one, and the first a visit without delay. But the mood in which he made his plan may well have been somewhat gentler than his mood when he found himself in the presence of a church violently and, for the time, unanimously estranged. Clearly, if, as Dr. Sanday thinks, the third coming in II. xiii. 1 f. is the fulfilment of the kindly plan of I. xvi. 5-7 (Corinth after Macedonia), we may quote this as another case in which the mood was similarly changed: 'If I come again, I will not spare.' With these suggestions the perplexity must, for the present, be left where it is. To return now to the intermediate letter.

OBJECTIONS TO EXISTENCE OF INTERMEDIATE LETTER.

The 'Wronger' and the 'Wronged.'

One objection taken to its existence is founded upon the assumption that the two persons in II. vii. 12, he 'that did the wrong' and he 'that suffered the wrong,' are

of estrangement. A material argument against the alleged connexion between I. xvi. 5-7 and II. i. 15 ff. is that, in the very midst of defending himself (in II. i) against fickleness and double-mindedness, he gives a reason for his delay in coming to Corinth which is entirely different from the reasons given in I. xvi.

¹ χάρις (II. i. 15).

respectively the son and the father in the First Epistle (v. 1), where it is stated that the son had the father's wife; and that the son reappears in II. ii. 5 as the one that 'hath caused sorrow,' and has been sufficiently punished. The support derived, for this opinion, from the antecedent exhortation against association with the immoral (II. vi. 14—vii. 1) is undermined by the prevalent suspicion (to be hereafter discussed) that this passage, which so harshly interrupts the context, is not in its place, but is a fragment from a lost Epistle, perhaps that referred to in I. v. 9; and it might also be pointed out that it would be a heterogeneous introduction to a discussion (II. vii) in which (as also in ii. 5 ff.) the offender is rather lightly handled. But, looking at the discussion itself, we see reasons for discerning an entirely different situation. (1) It seems most improbable that the father was still living when the offence was committed. Otherwise where, in the face of 'wrong,' would have been the paternal authority which was in those days almost despotic? And if he was dead, how could Paul have spoken of writing 'for his cause that suffered the wrong'? (2) If the case had been the case of the incestuous son, how could Paul say that he had not written 'for his cause that did the wrong'? This is precisely why he did write (I. v. 5, 'That the spirit may be saved in the day of the Lord Jesus'). (3) Does the phraseology of II. vii. 12—'that your earnest care for us might be made manifest'—exhibit a motive commensurate with the crime of incest? And, likewise, does the idea of personal forgiveness on the part of Paul and of his deprecation of further penalty (II. ii. 5 f.) harmonize either with the heinousness of the crime or with his urgent pressure in I. v. 5 'to deliver such a one unto Satan for the destruction of the flesh'?

The view of other critics that the wronged one is Paul himself, who, on the occasion of his intermediate visit, had been grossly insulted by some leading detractor, is an

alluring solution as fitting in with the personal forgiveness and the evident desire to make as little as may be of the offence ; but there is a serious obstacle to this view in the juxtaposition—‘nor for his cause that suffered the wrong, but that your earnest care for us might be made manifest’—where the elimination of self in the first clause seems to be followed by the presentation of self in the second ; unless the first clause disclaims mere desire for personal reparation and the second points to the manifestation of the latent constancy of the Corinthians. Another suggestion that the wronged person is Timothy, and a further one that the reference is to a quarrel between two members of the church, are pure conjectures, and do not offer substantial help in a difficulty which must at present be pronounced not satisfactorily solved. If the injured man was really Paul, then the outrage must have been a public climax of unscrupulous calumny and intrigue, which had all the more keenly humiliated and agonized him because the church had not stood forward chivalrously in his defence (II. vii. 12, xii. 11).

The rejection of Paul would have meant the rejection of his gospel, a revolt from the Christ he had taught them, and the triumph of Judaistic reaction. This enables us to understand the strength of his personal feeling.

THE JUDAIZERS: THEIR IDENTITY AND TACTICS.

As we have said before, the presence and working of active Judaism in the Corinthian church cannot be adequately discerned till the Second Epistle. There were men claiming to be born Jews (xi. 22), asserting that in some peculiar sense they were ‘of Christ’¹ (x. 7), and, according to Paul, preaching another Jesus, another spirit, another gospel (xi. 4). We have already² contended that these men (or the nucleus of the party) were personal disciples of Jesus, maintaining that, on account

¹ Χριστοῦ εἶναι.

² See p. 20.

of this earthly connexion, they had an apostleship which Paul could not claim; and taking their stand (why not honestly?) on the law, taught and practised by Jesus, as eternally valid and as the antidote to Gentile licence. Whether the letters of commendation which they brought with them were the common letters of introduction from one Christian community to another which they turned to purposes not contemplated by the givers, or whether they were letters from Jewish Christians who were organizing a mission through alarm at what was reported (Acts xxi. 21) of Paul's preaching to the dispersion, it is impossible to say. If, however, we grant that these missionaries were originally sincere men, then we may argue that their active opposition to Paul need not have been ready-made. But after, from experience, making up their minds that the Jewish Law was the cure for the ills growing out of Paul's doctrine of grace, then, with the usual unscrupulousness even of honest religious zealots, they ceased (we may suppose) to be merely narrow and became rabid: they left no means, fair or foul, untried to counteract the poisonous influence of Paul, hoping to overthrow his gospel through the overthrow of his personal reputation and his apostolic position. So these men, held in high respect at Jerusalem as earnest and capable missionaries, may have become, from partial apprehension of truth, fanatical anti-Paulines, conducting a mission not, like Peter's, running parallel with Paul's, but fiercely athwart it. But there is not, in the context of Paul's condemnation of such opponents, the slightest evidence that he is aware of being attacked by the Twelve or by the mother church through these agitators. If he had been so aware, he could hardly have spoken so quietly and so naturally of the collection for the Jerusalem saints which there was some chance of his conveying to that church in person (II. ix. 5 compared with I. xvi. 2-5), and which he does his best to make as large as possible (II. viii and ix, *passim*).

THEIR ATTACKS.

(i) *Upon his Person and Character.*

The general line of attack which these men make upon Paul it is not difficult to unveil, though it is easy to overdo (as perhaps Schmiedel overdoes) the discovery of their assertions under Paul's denials, and of their practices under Paul's disclaimers. But we may safely affirm that they assailed both his person and his official position, and the latter largely through the former. The depreciation of his person is very obvious. Whatever he may be as a writer of letters, he is, with the living voice, but a poor and unimpressive teacher (II. x. 10, xi. 6). (By this particular depreciation they cleverly played upon the tendency to partisanship which the First Epistle discloses to us.) However brave he may be with pen and ink at a distance, at close quarters he is a coward: he has threatened to come and dares not (I. iv. 18-21; II. i. 23, xiii. 3, 4, 9, 10); and even when he promises or threatens to come he speaks with the mental reservation of a 'fleshly wisdom,' enabling him to creep out of his undertaking (II. i. 15 ff.). So, besides being cowardly, he is double-tongued. Nevertheless, though he is a poor creature, he is puffed up with pride, he is always singing his own praises (II. iii. 1, &c.), vanity has turned his head (v. 13, 'beside ourselves'; xi. 1, 'bear with me in a little foolishness'; verse 16, 'as foolish receive me, that I also may glory a little'). Yet, all the while, he secretly lacks confidence in his own position, or why does he not, like the true apostles, boldly throw himself for maintenance upon his converts? (xi. 7; compare, though the main point is different, I. ix. 4-6). But does he really suffer for this apparent disinterestedness? Not at all, his cunning compensates him. He makes money somehow through his agents (II. xii. 14-18¹, vii. 2), probably

¹ See note on the passage.

appropriating some of the contributions for the poor saints. This insinuation we gather from I. xvi. 3, where, apparently, he prefers (as a precaution against accusation) that he should not alone carry the collection to Jerusalem; also from II. viii. 18-21 'The brother whose praise in the [service of the] gospel is spread through all the churches' (so he is perfectly trustworthy) . . . 'who was also appointed by the churches to travel with us in the matter of this gracious gift . . . [we] avoiding this, that any man should blame us in the matter of this bounty which is ministered by us; for we take thought for things honourable, not only in the sight of the Lord, but also in the sight of men.' His very bodily afflictions appear to be pointed at as Divine curses: in II. iv. 7 ff. he defends his bodily frailty as a means whereby God displays His power; and in vi. 9 he declares that though God has disciplined him, He has not handed him over to death¹.

(ii) *Upon his Official Standing.*

But slander of his person and character was only a stepping-stone to depreciation of his apostolic authority. They question his right to be 'of Christ,' that is, to be a minister of Christ (II. x. 7, xi. 23). They had known Christ on earth: he had not (v. 16; also the hint in I. ix. 1): such knowledge alone was the sure passport to apostleship.

(iii) *Upon his Doctrine.*

On these successive stepping-stones they mounted to attack and overthrow his doctrine, and to substitute their own.

THEIR SUBSTITUTE.

It is noticeable that the ordinary 'platform' of the Judaizers—circumcision, holy days, meats and drinks—

¹ Perhaps Gal. iv. 14 ('that which was a temptation to you in my flesh ye despised not nor rejected with loathing') reveals a situation which might have been similar.

does not come to the forefront in this Epistle. Perhaps the tactics of the Corinthian reactionaries led them to keep this in the background, and to put forward primarily Paul's lack of proper credentials as an apostle. But we detect their legalism by various signs. For example, they posed as 'ministers of righteousness' (xi. 15). This righteousness, the fulfilment of legal obligation, might have been used in a double sense: with the 'false apostles' it might have stood for the whole law: to the Corinthian Christians it might have been, for the present, represented to mean only such part of the law as would have prevented the licence arising from the Christian freedom preached by Paul. But these ministers of righteousness appear just now mainly under another title, 'ministers of Christ' (xi. 23), 'Christ's [men]' (x. 7). Their anti-Paulinism, then, would seem to be based on an anti-Pauline conception of Christ. Paul implies (xi. 4) that they preach 'another Jesus' which he had not preached: their 'gospel' was a 'different' one: it was what he describes to the Galatians as a 'reversal of the gospel of Christ' (Gal. i. 7). This radical opposition to the Pauline view of Christ is discernible beneath other passages in the Second Epistle, which superficial reading may glide over as mere pious expressions. From i. 19 we might infer that the Jesus Christ of these Judaizers was, unlike the Christ preached by Paul and Silvanus and Timothy, a 'yea' and a 'nay,' a promise and not a fulfilment. This may find its explanation in iii. 6-18, where Paul apparently contrasts his ministry with theirs as the ministry of a spirit-giving life, that is, communicating power of obedience, theirs being a ministry of the letter which putteth to death, that is, of an external enactment which communicates no such power, but only condemns. In iv. 1-6, he depicts those who are blind to his gospel as lost, blinded by the god of this age to the light of the gospel of the glory of Christ, 'who is the image of God'; Paul and his colleagues preaching not themselves

(as they are charged with doing), but 'Christ Jesus as Lord, and themselves as servants for Jesus' sake.' From this passage we might infer that the Judaistic Jesus—or Christ, as they would call him, taking the word out of Paul's mouth—was not the 'image of God,' was not 'the glory of God' (verse 6). From v. 12, 14-21 we conclude that the Judaistic gospel was one whose glory was in outward appearance, not in heart; that is, of outward claims, not of inward effects; or, as he suggests in verses 16-19, their Christ was a Christ 'after the flesh,' not a Christ so spiritual as to renew the man, through being the medium of God's reconciliation and forgiveness. In xiii. 3, 'the Christ that speaketh in me' may be tacitly contrasted with 'the Christ that speaketh' in these 'false apostles, deceitful workers, putting on the disguise of apostles of Christ' (xi. 13).

Thus it would appear that these Corinthian Judaizers took their stand not only on an earthly Jesus, with whom they had had an acquaintance withheld from Paul, but on a Christ limited by his earthly manifestation; that is, a fleshly, legal Christ, a Messiah born as the seed of David, a side of the Messiahship which in Romans i. 3 Paul calls 'according to the flesh,' a side which was only partial and preliminary. Paul's Christ was spiritual, taken out of the region of the flesh by crucifixion and exaltation, taken beyond the law by that entrance into the realm of spirit which enabled him to exercise upon the hearts of men a Divine, spiritual influence antiquating the outward letter and so reaching beyond salvation by law to salvation by faith in himself, and therewith beyond the Jew to the world at large. But the Judaizers, holding fast by personal knowledge of the actually manifested earthly Jesus, and on that ground denying to Paul his apostleship, held, we may assume, his idea of a spiritual Christ to be a figment of his own imagination, born and bred of visions he supposed that he had seen.

THEIR UNSCRUPULOUSNESS.

Having once made up their minds to overthrow Paul, they seem to have allowed no obstacle to hinder them. In ways shameless, secret, crafty (iv. 2, xi. 3, ii. 17), they strove to secure an attachment to themselves and their gospel, and they, to all appearance, largely, for a while, succeeded in holding the church at their mercy (xi. 4, 20). But it is possible that, in their machinations against Paul's good name, they went even further than we have hitherto supposed. It seems clear that there was something laid to his charge which specially wounded him and compromised the honour of the whole church as fully as his own (ii. 5). It must have been something worse than that he was a false apostle. Hypotheses to supply the lack of evidence have not been wanting. The most drastic of these is that the charge against him was one of sensuality, to which was traced his bodily infirmity. All that we can say is that this view, favoured by Godet, is not out of the question. 'It would have been a terrible accusation, crushing him, and wringing his heart with anguish (ii. 4); it would have sunk deeply into the best portion of the church; and even those who still looked upon the sexual relations as among the things indifferent would nevertheless have been startled and alienated by the hypocrisy of his remonstrances and injunctions against fleshly sin.' But, apart from the passing assertion of his own purity¹ (vi. 6)—a reference which, in the circumstances, is perhaps too incidental—there is nothing in the Second Epistle which would raise this theory above the region of unqualified conjecture. Whatever the outrageous charge was, Paul prefers now to hide it under words that are vague and yet are suggestive of weighty meaning.

¹ ἀγνότης.

IS THE EPISTLE A UNITY?

THIS is just now a living question, and is being very warmly discussed, in England and in America as well as in Germany. The discussion ranges principally round two sections: (1) chaps. x-xiii, apart perhaps from the last few verses; (2) chaps. vi. 14-vii. 1. It is also maintained by some that chap. ix should be assigned to another occasion. We will take these sections in reverse order.

ix. The doubt as to whether ix belongs to this Epistle was raised in Semler's mind on the ground that verse 1 appears to be a mere repetition of the subject of viii, and conveys the implication that viii has been unnecessary. After writing twenty-four verses (viii) urging the immediate claims of the collection for the poor saints and citing the inspiring example of the much less wealthy Macedonian churches, and mentioning incidentally (verse 10) that the Corinthians had been 'the first to make a beginning a year ago,' he now says (ix. 1), 'For as touching the ministering to the saints, it is superfluous for me to write to you: for I know your readiness, of which I glory on your behalf to them [or some] of Macedonia, that Achaia hath been prepared for a year past; and your zeal hath stirred up the more part of them.' This introduction is, at first sight, inconsistent with viii. But when it is looked into more closely the point is perceived. Paul has been speaking in viii of promptitude in making the collection and handing it over to the brethren he is sending on in advance, a promptitude which will be a public proof of love (viii. 24). As to the service itself, the ministering to the saints, about that he need write nothing: they have been inclined for that for some time back; it is their very inclination

that leads him to send on the brethren. Paul had urged a similar promptitude in I. xvi, when he had hoped to come himself in a short while and, in company with a deputation, convey the contribution to Jerusalem. But the untoward situation that ensued at Corinth had probably put into abeyance the full working out¹ of their 'inclination²,' though the inclination to render the service remained. With such an explanation of ix. 1 ff. open to us, we may well hesitate to join the small number of critics who would eliminate that chapter from the Epistle.

vi. 14—vii. 1. The case for the elimination of vi. 14—vii. 1 is far stronger. The exhortation against being 'unequally yoked with unbelievers' is a strange interruption of the sequence of thought. Ch. vii. 2, 'Make room for us,' is closely connected with vi. 13, 'Be ye also enlarged.' Paul's 'mouth is open' (vi. 11), not for exhortation against intimate association with Gentile sinners, but to speak unreservedly, as he could not have done to men still out of sympathy with him. His 'heart has been enlarged' (vi. 11) to make room for them: he desires that their heart also may be enlarged (vii. 2) to give him a fuller space than, even in their revulsion to sympathy, they had as yet given. All the contextual apologies for the genuineness of the passage in its present place must be pronounced unconvincing, and a general apology on the basis of Paul's habit of abruptness is not satisfactory. The contention that it was not written by him at all may be dismissed as improbable and unnecessary: it may be, as has been surmised, a part of the lost Epistle referred to in I. v. 9. The narrower contention of Hilgenfeld and others, that it is in the wrong place, would be more easy to accept if the history of the text offered any evidence whatever for the interpolation. As the matter stands, the case against the

¹ ἐπιτελέσαι.

² προθυμία.

section must be summed up in the words of Dr. Sanday, 'not perhaps "not true," but at least "not proven"¹.'

x—xiii (or xiii. 10). The theory that this latter portion of the Second Epistle was written before i—ix, and was the letter (or part of the letter) addressed to the church while in revolt and before the reconciliation which i—ix imply, was started by Semler in 1767, and in 1870 Hausrath propounded similar views in his work entitled *The Four-Chapter Letter of Paul to the Corinthians*. The idea has been adopted by more recent critics in Germany, England, and America, and has, within the last few years, been elaborately defended by Schmiedel. The strongest arguments in its favour are these: (1) If the current opinion is correct—that in i—ix Paul is addressing the reconciled majority and in x—xiii the still rebellious minority—he turns suddenly from the one to the other without the slightest hint of difference or note of warning: the 'you' of the second section is as general and inclusive as the 'you' of the first, and must, therefore, in all reason, be referred to the church as a whole. (2) That this section is severe enough in its tone to stand for the letter (or part of the letter) he speaks of in ii. 4 as written 'out of much affliction and anguish of heart and amid many tears.'

It is certainly noteworthy that in i—ix Paul and the Corinthians appear to be on the best of terms, while in x—xiii. 10 harmony has vanished. In the earlier section the thought of rebellion is out of place, though Paul hankers after a still more complete mutual sympathy. True, the penalty inflicted upon a prominent offender has been the work of 'the more' (ii. 6), but Paul has a way of contrasting 'the one' with 'the greater number'² in the sense of 'all' (cf. Rom. v. 15). And, in this case,

¹ See *Classical Review*, 1890, under the name (in the Index) of R. Whitelaw.

² ὁ εἷς . . . οἱ πολλοί.

'the one' offender seems to have been so utterly left to himself that Paul feared he might be 'swallowed up of sorrow'; while Paul not only speaks of this offender as having 'caused sorrow to you all,' but tells elsewhere how Titus 'remembereth the obedience of you all' (vii. 15). Quite different are the atmosphere and the phraseology of the later section. There is no hint of a majority reconciled or on the way to reconciliation: 'there are no saving clauses.' It is the church as a church that is reproached because Paul had been driven to 'spoil other churches' in order to serve 'you' (xi. 8, xii. 13): it is 'you,' and not 'some of you,' whom Paul fears to find, if he comes, 'not such as I would' (xii. 20): it is 'you,' the whole church, to whom Paul ironically says, 'ye are this long time thinking that it is to you we are making our defence. [Not so.] It is before God, in Christ that we speak. But the whole, beloved, is for your edification' (xii. 19, Mr. Waite's translation). These are only a few out of a multitude of instances that might be adduced to shew that the 'you' of the later section and the 'you' of the earlier are equally comprehensive, and refer to the church as a whole.

It is also noticeable that there are passages in i—ix which, there is strong reason to believe, look back to passages in x—xiii as past¹. (1) In xiii. 10 Paul says: 'For this cause I *write* these things while absent, that I may not when present deal sharply.' In ii. 3 he says: 'And I *wrote* this very thing, lest, when I came, I should have sorrow from them of whom I ought to rejoice.' (2) In xiii. 2 he writes: 'I say beforehand . . . to them that have sinned heretofore, and to all the rest, that, if I *come* again, I *will not spare*.' In i. 23 he writes: 'To spare you I *came no more* to Corinth.' (3) In x. 6 he says: 'being in readiness [though I spare you now] to avenge all disobedience [i.e. which may remain] when

¹ See Dr. Kennedy's *Second and Third Epistles to the Corinthians* for some of these points of detail.

your *obedience shall be fulfilled.*' In ii. 9, 'to this end also *did I write* that I might know the proof of you, *whether ye are obedient in all things*'; and in vii. 15, [Titus] '*remembering the obedience of you all.*' (4) In iii. 1 Paul writes, 'Are we beginning *again* to commend ourselves?' and in v. 12, 'we are not *again* commending ourselves to you.' This self-commendation, which in these earlier chapters he says is practically over, is prominent in various parts of x—xiii. 10, and without the 'again.' For example, 'I will glory also' (xi. 18), 'I ought to have been commended of you' (xii. 11). In the intermediate letter such self-commendation would have been a suitable characteristic, and Paul in the earlier chapters recalls it in the word 'again' as a stage in the past. (5) In xii. 14, and ominously in xiii. 2, he speaks of a coming visit, the third, as a settled thing, and apparently as immediate, though xii. 20 and xiii. 10 leave room for a little reasonable delay. This visit is to be a visit for punishment, if the letter fails to produce the desired effect. But in i. 23 and ii. 1 he tells them how and why he had at last decided not to come. Can we not, from these circumstances, all the more readily understand the charge (based on this changeableness) of being fickle and double-tongued which remains over for him to sweep away completely in his last letter (i—ix)?

Finally, it is worthy of consideration that, if there had still been so large a minority, suspicious and hostile, as could be represented in subsequent chapters by the unrestricted word 'you,' it would have been quite unnatural for Paul, in viii and ix, to press so confidently and unreservedly for the contribution to the saints at Jerusalem. Paul would surely, in such a strained situation, have shrunk from asking for money, even though for others and not for himself. And as an argument (though not, of course, a strong one) for the chapters on the collection forming the concluding part of the Epistle, we might cite the parallel of I. xvi.

Such points of detail are not, indeed, determinative, but they tend to strengthen the case which rests on the general inconsistency of the two great sections of our Second Epistle.

There are, however, arguments on the other side which have to be reckoned with, and cannot, it is confessed, be altogether refuted.

(1) Christian antiquity knew nothing of the breach of unity in the Epistle. This is a strong argument from silence. But it may be suggested that these letters of severity and reconciliation were strictly related to the Corinthian church, and naturally, at first, had no general circulation. Whatever form they had when they began to spread beyond Corinth they would, in all probability, have been allowed to retain. Clearly more letters were written to Corinth than we now possess, and it is possible that, on account of the loss of introductions or conclusions, or both, fragments became attached to the Second Epistle. Anyhow, we know nothing of the Second Epistle at the end of the first century. It is not quoted by any one before Irenæus. Clement of Rome wrote to the same church, and makes reference to the First Epistle as 'The' Epistle¹; yet Lightfoot candidly says, 'I have not observed any distinct traces of the influence of Second Corinthians on Clement's language and thoughts.' † But, after all, when these various suggestions are summed up, they come to no more than this—that there may have been at an early date a breach of unity of which Irenæus and Clement of Alexandria in the latter part of the second century had no knowledge.

(2) Dr. Sanday² argues that 'there was but one painful letter (II. vii. 8, ii. 4), which is referred to in these chapters (x. 10f.) and therefore is not to be identified with them.' But is it so certain that the painful letter is referred to in the saying of his opponents, 'His letters

¹ See p. 4.

² *Encyclopædia Biblica*, i. 906.

are weighty and strong'? The context would permit us to assume that Paul may be applying a general statement of these opponents to the present special letter: 'I shall not be put to shame: that I may not seem as if I would terrify you by my letters' (x. 8 f.). 'Let such a one reckon this, that what we are in word by letters, when we are absent, such are we also in deed when we are present' (verse 11). There appears to be sufficient room for such a supposition. (Or the opponents might be thinking of strong passages in various letters, such as I. iv. 18-21.)

(3) Dr. Sanday also argues: 'When the apostle wrote his painful letter, he wrote in order to avoid the necessity of making a visit in person (i. 23), but when he wrote these chapters he was on the point of paying a visit (xii. 14, xiii. 1).' These two facts, no doubt, co-exist, so far as the circumstances are known to us; but need they be more contradictory than the varying emotions of Paul's mind during this most perplexing period? We might surmise that Paul, when first he wrote this painful letter in place of betaking himself there and then to Corinth, proposed to follow it up with a visit after a little reasonable delay (xiii. 10, xii. 20), a visit in which (if the letter should have proved unavailing) he would use the apostolic power of punishment which he felt was vested in him. But very soon the conflicting judgements which agitated his mind settled down to the deliberate conclusion that he had better postpone his journey till the church should have come to a better mind (i. 23). If this be so, the journey which he here proposes was, in intent and in circumstances, not the journey which he made after writing the happier letter i-ix, though it may have followed the same geographical course. The strength of Dr. Sanday's objection is fully recognized; but the choice appears to lie between some such loophole out of an acknowledged difficulty and what is held to be the still more serious difficulty of keeping i-ix and x-xiii in the present order and in the same letter.

POSSIBLE SEQUENCE OF EVENTS.

If, then, in spite of some perplexities, the theory above discussed offers a tenable solution, the sequence of events, from the delivery of the First Epistle onwards, might be as follows :—

(1) Visit of Titus and his companion (II. xii. 16–18), carrying the First Epistle (Ramsay), and finding discontent with Paul and his assertion of authority, yet ‘willingness’ (viii. 10) to collect for the saints.

(2) Timothy arrives by way of Macedonia (I. xvi. 10), and, for some reason or other (perhaps some want of judgement or force on Timothy’s part), the discontent becomes more serious, and Timothy returns to Paul with the news.

(3) Discontent becomes open rebellion, owing to the presence and influence of Judaistic emissaries (II. xi. 4, and elsewhere). Word is brought to Paul.

(4) Paul makes a dash for Corinth across the sea (his second visit), II. ii. 1, but finds personal effort useless, and, after being outrageously insulted without resentment on the part of the church, he breaks down and leaves for Macedonia, declaring he will return and, if necessary, punish.

(5) He does not, however, return from Macedonia (II. i. 16), but proceeds to Ephesus.

(6) From Ephesus he sends a severe letter, by Titus, instead of going to Corinth himself, but, in the letter, declaring that he is on the point of coming, and that to punish if necessary (II. xii. 14, xiii. 1, &c.).

(7) Finally deciding not to go (II. i. 23, ii. 1), he grows impatient for news of the effect of his letter and the visit of Titus, and goes north to Troas, intending to carry on a mission there, and at the same time see Titus sooner. But his spirit has no rest (ii. 7) and, in spite of an ‘open door’ at Troas, he leaves for Macedonia, where he meets Titus and is overjoyed at his good news.

(8) He sends Titus back to Corinth with i–ix and (perhaps) xiii. 11–14, and with exhortations to complete

the collection which has been in abeyance during the disturbances (viii, ix).

(9) He follows himself, and spends three months (or part of that time) in Corinth (Acts xx. 3).

POSSIBLE CHRONOLOGY.

But is there time enough for all this between the First Epistle and the date of Paul's last visit to Corinth? The common view is that the First Epistle was written in the spring and the Second in the autumn of the same year, perhaps the year A. D. 57: in this case the time allowed would be insufficient. But the chronology of the period is so uncertain that there seems no substantial reason for refusing to admit that a year and a half, instead of half a year, elapsed between the First Epistle and the Second (or the later part of the Second, i—ix, xiii. 11–14). If Paul after his first visit left Corinth in the spring of A. D. 52, and paid his final visit to the same city in the late summer of A. D. 54, there need be no lack of interval in which to include the sequence of events above conjectured¹; and the statement of Paul in II. viii. 10, ix. 2 that Corinth had 'made a beginning' and 'Achaia was ready' in the matter of the collection 'a year ago,' finds a quite natural explanation.

¹ See article 'Chronology,' Hastings' *Dictionary of the Bible*, vol. i, pp. 421–423.

SCHEME AND CONTENTS OF
II CORINTHIANS.

IN the section i—ix there are two main sub-sections, i—vii and viii, ix.

In the sub-section i—vii Paul is concerned with his recent personal and apostolic relations with the church. If it is hard to arrange the contents of the sub-section in any logical or systematic order, we must remember that it is part, not of a treatise, but of a letter drawn from him by the restoration of the Corinthians, practically all of them, to himself, after serious and even violent estrangement: it is not even an epistolary argument: it is an expression of personal feeling as he recurs to various circumstances in order that, by fresh exposition and explanation, he may confirm the recovered allegiance of his Corinthian friends and deepen their consciousness of justification for their changed attitude towards him. It is not strange, therefore, if the letter here be somewhat disjointed: yet it is virtually a unity; for it all bears on the same point—the justification and confirmation of the new relations. The motto of this sub-section might be taken from vi. 11, 13, and vii. 2, ‘Our mouth is open unto you, O Corinthians, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own affections. Now for a recompense in like kind (I speak as unto my children), be ye also enlarged . . . Open your hearts to us.’

The sub-section, taken in its entirety, suggests that Paul, for some reason or other, has been led to reflect on the place of affliction in his apostolic experience. The reason may, of course, be supplied by special weakness or illness or persecution about this time. But, more probably, his preoccupation with this subject arises from two causes in particular: (1) the crushing mental and

bodily distress, we might even call it the collapse, that had befallen him through the Corinthian revolt, with all its attendant aggravations, when he had retired in despair to Ephesus ; (2) the charge of his adversaries at Corinth that his afflictions were God's curse upon him for heinous sin. These two thoughts may help to light us through the intricacies of this portion of the Epistle.

Take, for instance, the introductory part of the first chapter. After the greeting, Paul thanks God that the Divine comfort in his afflictions fits him to comfort those in like affliction ; and the discipline upon him just now all tends to the comfort of the Corinthians : they have the same sufferings as he endures ; and as they are partakers of the sufferings, so also are they of the comfort. Then he speaks of some unexplained affliction that came upon him in Asia, that is, probably at Ephesus, which for the time brought him to death's door. Is not this all vague beating of the air unless it be allowed to have some connexion with the subject of the letter—the recent and present relations between Paul and those to whom he is writing ? He, superlatively sensitive as he was, had suffered far beyond our common conception from the successful machinations of his foes at Corinth and from the desertion of himself by the church ; the slander, the cruelty, the ingratitude, the outraged affection, the 'love's labour lost,' the ruined hopes, had worn him down and wellnigh killed him. But then there came the revulsion of feeling on the part of the church : they, or nearly all of them, had swung round to him with heart-broken remorse and vehement emotion. Thus they also had suffered acutely from the intrigues of Paul's enemies and from their temporary aberration : they were still suffering most keenly as at last they clearly saw into themselves, looking back more perceptively upon what they had been and had done to their father in Christ, and comprehending more fully the deadly agony they had brought to the tenderest-hearted

of Christian men. He had 'made them sorry'; and Titus had told him of their renewed yearning after him; their mourning, their zeal to make amends (vii. 7): he had depicted with the graphic touch of an eye-witness 'what earnest care [godly sorrow] had wrought in them, yea, what clearing of themselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging!' (vii. 11). Here is *kinship in suffering*; and, as Paul had been comforted by God in their repentance, so now could he comfort them in their godly sorrow and their bitter remorse. The affliction had intensified Paul's capacity as a son of consolation. No curse, then, had this affliction been, but, as a discipline, a blessing in disguise. With a word of comfort, accordingly, he begins, and of thankfulness that he can now comfort them.

i. 12 ff. The consciousness of their reawakened sympathy and of their thankfulness at his restoration to strength leads him to expostulate gently with them for having been induced to believe that his letters to them had not been the letters of a genuine single-minded man. Genuine also (verses 15 ff.) had he been in promising them a visit which he had afterwards indefinitely postponed (i. 23). For this postponement he offers a sound reason: if he had come, he would have come a second time in sorrow, bringing grief and feeling it: one visit in sorrow had been enough both for him and for them. So he had preferred to write in sorrow (from Ephesus), that they might have opportunity for reflection, and might haply come to a better mind; while Titus, his friend, the bearer, would be able to say on his behalf what he would have shrunk from saying for himself.

ii. 5-11. The remembrance of the sorrow prompts him to hint delicately at the pre-eminent source of it, the gross outrage and the chief offender, and to intercede for their forgiveness of him, with the assurance of his own.

ii. 12-16. But, though he makes light of it now, he

does not wish them to think he did not feel keenly at the time. Hence, quite simply, as in an informal letter, he now recurs to the vehement anxiety (so vehement that he could not preach) which possessed him about the success or failure of Titus's mission with the letter in question (ii. 12, vii. 5). He pushed on, therefore, from Troas into Macedonia. But he does not wait to say whether he found Titus there, though this is implied. He dashes at once into a thanksgiving to God who had borne witness to him as an apostle, giving him a public part in the triumphal procession of the conquering Christ, whether men (like the Corinthians in the main) were saved by his gospel, or whether (like the Judaizers at Corinth) they were doomed by their rejection of it.

ii. 17—iv. 6. Over the bridge of this thought, with a passing dismissal of any desire or need to commend himself again to his readers, he proceeds to a comparison of the nature and practice of his ministry, whose sufficiency, or competency, was from God, with the nature and practice of the ministry of the self-sufficient Judaizers. His is a ministry of the new covenant as contrasted with the ministry of the old, of life as contrasted with death, of the life-giving spirit of God as contrasted with the death-dealing letter of the law; and in his ministerial practice (iii. 12 ff.) there is no craftiness or concealment, there is no veil, there is nothing kept back—no leniency to Gentile sinner, no accommodation to exclusive Jew, no undisclosed background of unpalatable Jewish legalism—but Christ, as antiquating Moses, is preached openly, fully, unreservedly. Paul and his colleagues have no personal ends to serve: they do not preach themselves (iv. 5) but Jesus Christ as Lord, in whose face is seen the light of the knowledge of the glory of God.

iv. 7 ff. But why, then, this frailty of body? Why are God's ministers, if they be such, so easy a prey to affliction, distress, and persecution? To keep all the glory for

God. Yet, though they are ever at death's door, they are not allowed to die. And, even as Jesus died that men might live, so the apostles are always in process of dying that they may impart fresh life to their converts. Then arises a new thought akin to the last, but in advance of it: even if the apostles actually die, God, as He raised up Jesus, will raise them up again, and set them before Himself with those whom they have taught to believe. (iv. 16 ff.) 'Hence we faint not, though death be drawing nearer and nearer to us. Our outward man may decay, but our inward man is renewed day by day to an immortal life.'

v. 1 ff. That was another bridge. Over it Paul passes to enlarge upon this prospect in a sense somewhat different from his earlier expectation (I. xv. 52; I Thess. iv. 17). No longer is the expectation prominent that he will survive till the Advent. His recent and present experiences warn him that he may not last till then; and though, with truly Jewish shrinking from the bodiless state, he longs to avoid the nakedness of death and to be 'clothed upon,' in life, with the heavenly body, yet he is prepared to be absent from the body, since he will then (in some sense, though perhaps not in the fullest sense) be present with the Lord. His only immediate concern, wheresoever and howsoever he may be, is to be pleasing to the Lord, seeing that at the last the Lord will be his judge when He judges all men.

v. 11—vi. 10. The thought of the coming judgement takes him into a further justification of his apostolic activity. For the honesty of his motive he can appeal to God and also to the conscience of the Corinthians. He only justifies himself to save them from becoming the defenceless victims of unspiritual teachers. All that he is and all that he experiences is for the sake of his converts; for the love shewn by Christ hems him in from deviation towards self; that love manifesting itself in death for all men, as Christ represented all, and in a resurrection life

likewise for all—a renovated moral life demanded and given, given through God's gracious forgiveness in Christ. Of this loving and life-giving Christ the apostles are ambassadors, and, faithfully absorbed in their message and in their own conformity to it, they are victoriously regardless of all manner of affliction without or within.

vi. 11—vii (vi. 14—vii. 1 being here omitted. See Introduction, p. 61). In concluding the part dealing with his personal relations and his reconciliation with the Corinthians, he declares that he has taken them to his heart, that now he can speak his mind to them freely. He entreats them to be of the same mind towards him. He denies that from his conduct towards them they have ever had any reason to be otherwise, though he says this now with no desire to condemn: it is only the gentle reminder from a heart full of love that it has always been the same.

He closes with reasons why his heart is now at rest, and why theirs may be at rest also. The single purpose he had had in writing the severe letter, to bring out their real though latent feeling on his behalf (vii. 12), had been achieved. He had met Titus and heard his story of all that the letter had done in leading them through sorrow to repentance, and to earnest care for their apostle once more. And the joy of Titus at the happy result of his delicate task was a guarantee of the reality of that result, and also in itself an inspiration (verses 13, 14).

viii, ix. After the final words of joy and confidence (vii. 16)—‘I rejoice that in everything I am of good courage concerning you’—the way is clear for Paul to return to the subject of the collection that has been too long in abeyance. He seeks to spur the Corinthians on by the example of the Macedonians, so generous in spite of their poverty, and by the example of Christ (verse 9). He recognizes that for a year back they have been willing to make the collection, and is very emphatic that he does not wish it to be an excessive strain upon their ability.

He thanks God for the zeal of Titus 'in their interest' (that is, that they should reap the gracious reward of generosity), and commends to them the two brethren sent with Titus, the one renowned through all the churches for his service to the gospel, and selected (by the Macedonians, probably) at Paul's own instance to help in the work of collection, Paul being anxious to be above all suspicion in this money matter; the other a brother whose earnestness Paul had learned to trust by frequent and varied experience, and, as Paul tactfully adds, now especially earnest in the work in question because of his great confidence in the Corinthian church (viii. 22). Reminding them that Titus has, as Paul's partner, helped them before, and that these his comrades are the messengers of the churches and manifest the glory of Christ in the discharge of their loving duty, he urges the Corinthians to let all the churches see the love of which he has boasted as dwelling in them.

ix. He explains further that he knows their willingness, but sends the brethren that the collection may be promptly made and be ready when he comes. Assuring them of the reward of the cheerful giver, he guarantees that God can and will put it in their power to give bountifully, and strengthens his exhortation by foreseeing the thankful acknowledgement by the Palestine churches of such submission to the obligations of Christ's gospel, and the consequent fuller recognition by these churches of the Pauline Gentile communities. 'Thanks be to God,' he concludes, 'for his indescribable gift (of brotherly love).'

xiii. 11-13. The benedictory termination of this Epistle might well come in here. It follows ix. 15 more suitably than it follows xiii. 10, and in 1 Corinthians the benediction ends the chapter dealing (part of it) with the same subject.

x-xiii. 10. As to the section now remaining (x-xiii. 10), it is possibly a fragment, both beginning and end being wanting.

We cannot expect that in this emotional fragment there should be any systematic and carefully preserved connexion. Paul, in his intensity of feeling, sometimes breaks away before the subject is finished, sometimes harks back to a subject previously handled. The bond of unity is that, from first to last, it is self-defence, taking the form now and then of defensive aggression, and finally announcing the severity he will use, if necessary, at his coming.

x. The defence of person and office by contrast with his Judaizing enemies at Corinth extends from x. 1 to xii. 18; from xii. 19 to xiii. 10 he threatens punishment in hope that when he comes he may find it unnecessary and superfluous. With the expression of this hope he begins his apology (x. 2), though he declares his readiness to 'avenge all disobedience' (to Christ) if, when he comes, he has no alternative (verse 6). His authority from Christ, which will bear comparison with that of the most confident (verse 7), will shew him to be bold enough, as bold as his writing indicates, when the time arrives for him to be present among them (verses 10f.). He does not, like his enemies, boast himself on the ground of a standard of comparison within himself alone (verse 12); nor does he boast of the fruit of other men's labours, trenching upon the provinces of others and getting credit out of what others have done (verses 13-15). But he hopes that his success among the Corinthians may be the stepping-stone to successful work in regions beyond them (verse 16). Meanwhile his boast is in the Lord alone.

xi. He now asks leave to deal in the 'folly' of boasting, not for himself, but for the sake of the church, in regard to which he is jealous on Christ's behalf. He wants to save them from a too easy desertion to 'another Jesus,' the Jesus of his enemies (verses 1-4). He is equal in knowledge to these 'supereminent apostles.' The Corinthians knew it (verses 5, 6). They knew his conduct. Had he 'sinned' against them in declining money recompense for the work he had done among them? This was

no sign that he was doubtful of his right: it was an abnegation of right in their case in order that he might give his enemies no chance to say that he was mercenary (verses 11, 12). For this reason he would continue to do as he had already done (verses 10-12), making it necessary for his enemies to be unselfish too; for he would not attempt to satisfy the hypocritical questionings of falsehood and deceit. Such men were Satan's 'apostles,' and with Satan would be their reward.

With another apology for his folly, he recurs once more to his boasting, pleading that they shall bear with him at least as patiently as they bear with those who abuse and devour them (verses 16-20). Even on the fleshly side of race and descent he is equal to his opponents: on the side of ministry for Christ, if such are 'servants,' he is more than a servant in the hardships and perils he has undergone for the gospel's sake, and in the pain consequent on the identification of himself with every suffering member of the churches which are his unrelenting care (verses 21-29). He finally (30ff.) declares that he will boast only in the weaknesses which evoke a strength not his own.

xii. With another, but a shorter, apology he brings himself to speak of the visions and revelations the Lord Jesus had given him. His reluctance is manifest: he advances, then draws back, then advances again: at first it is not even clear that he is speaking of himself (verse 2): all through he treats the subject with delicacy and reserve. It is with relief that he flies, as he had intended (see verse 30), from exaltation to humiliation (verse 7). In this connexion he speaks of some mysterious affliction, a 'stake for the flesh,' in itself the work of a messenger of Satan, but allowed by the Lord that it may keep him humble. The Lord will not take it away even in answer to urgent and piteous prayer; but He gives grace to endure; and one outcome is that Paul glories not in his own strength, but in the weaknesses which involve and

glorify the power of the Lord (verses 8-10). Thus he recalls his own maxim in x. 17, 'He that glorieth, let him glory in the Lord.'

Once more an apology, but also therewith a reproach (verse 11). The very stones have cried out because those who should have spoken for him have held their peace. The Corinthians ought to have championed him against the self-vaunting 'apostles': they had seen in him the signs of a true apostleship (verse 12). The only indictment (he adds, with bitter irony) that would lie against him was that he had not 'sponged' upon them: 'forgive me this wrong.' Then, flinging aside irony for affectionate expostulation (verse 14), he affirms that on his coming visit he will still refuse to burden them; for is he not disinterested? Is not his care for them, and not for theirs? Are not his messengers like-minded? And is not his recompense a cruel one? The more he loves, the less he is loved.

But (verse 19) let them not think that all this is simply self-defence at their bar. They are not his judges: his judge is God. What he has said is all of it for their edification; for he is afraid that their factiousness will not have vanished before he comes, and that he will have to deal severely with unrepentant and polluted sinners.

xiii. Then, speaking of his projected visit as the third one, he announces that when he comes he will not spare. They seek a proof of Christ's power in him, and they shall have one. But he presses them earnestly to anticipate him, to put themselves to the test (verse 5), that self-reform may spare him the cruel duty of punishment.

The conclusion (which may or may not belong to the end of ix)¹ is an exhortation to amendment, unity, peace, and love; and, after a general salutation from the saints where Paul is, the blessing of Christ, God, and the Holy Spirit is invoked upon all to whom he is writing.

¹ See p. 75.

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

AUTHORIZED VERSION

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

- 1 PAUL, called *to be* an apostle of Jesus Christ Chap. 1
through the will of God, and Sosthenes *our* brother, Saluta-
2 unto the church of God which is at Corinth, to tion and
them that are sanctified in Christ Jesus, called *to benedic-*
be saints, with all that in every place call upon the tion from
name of Jesus Christ our Lord, both their's and Paul and
3 our's: Grace *be* unto you, and peace, from God his com-
our Father, and *from* the Lord Jesus Christ. panion.
- 4 I thank my God always on your behalf, for the Thanks-
grace of God which is given you by Jesus Christ; giving and
5 that in every thing ye are enriched by him, in hope.
6 all utterance, and *in* all knowledge; even as the
7 testimony of Christ was confirmed in you: so that
ye come behind in no gift; waiting for the coming
8 of our Lord Jesus Christ: who shall also confirm
you unto the end, *that ye may be* blameless in the
9 day of our Lord Jesus Christ. God *is* faithful, by
whom ye were called unto the fellowship of his
Son Jesus Christ our Lord.
- 10 Now I beseech you, brethren, by the name of Gentle
our Lord Jesus Christ, that ye all speak the same rebuke of
thing, and *that* there be no divisions among you; spirit.

Chap. 1

but *that* ye be perfectly joined together in the same mind and in the same judgment. For it 11 hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you. Now this I say, that 12 every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is 13 Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank 14 God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in 15 mine own name. And I baptized also the house- 16 hold of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to 17 baptize, but to preach the gospel:

The 'foolishness' of the cross.

Not with wisdom of words, lest the cross of Christ should be made of none effect. For the 18 preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the 19 wisdom of the wise, and will bring to nothing the understanding of the prudent. Where *is* the 20 wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the 21 wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require 22 a sign, and the Greeks seek after wisdom: but we 23 preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto 24 them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

- 25 Because the foolishness of God is wiser than men ; Chap. 1
and the weakness of God is stronger than men.
- 26 For ye see your calling, brethren, how that not
many wise men after the flesh, not many mighty, God's
27 not many noble, *are called*: but God hath chosen method of
the foolish things of the world to confound the 'foolish-
wise ; and God hath chosen the weak things of ness' and
the world to confound the things which are mighty; 'weak-
28 and base things of the world, and things which are ness.'
despised, hath God chosen, *yea*, and things which
- 29 are not, to bring to nought things that are: that
- 30 no flesh should glory in his presence. But of him
are ye in Christ Jesus, who of God is made unto
us wisdom, and righteousness, and sanctification,
- 31 and redemption: that, according as it is written,
- 2 He that glorieth, let him glory in the Lord. And Paul's own
I, brethren, when I came to you, came not with 'weak-
excellency of speech or of wisdom, declaring unto ness' and
3 you the testimony of God. For I determined not 'foolish-
to know any thing among you, save Jesus Christ, ness' as
4 and him crucified. And I was with you in mission-
weakness, and in fear, and in much trembling. ary.
- 4 And my speech and my preaching *was* not with
- 5 enticing words of man's wisdom, but in demon-
stration of the Spirit and of power: that your faith
should not stand in the wisdom of men, but in the
power of God.
- 6 Howbeit we speak wisdom among them that are The
perfect: yet not the wisdom of this world, nor of genuine
the princes of this world, that come to nought: 'wisdom',
7 but we speak the wisdom of God in a mystery, in preach-
even the hidden *wisdom*, which God ordained ing Christ
- 8 before the world unto our glory: which none of

Chap. 2

the princes of this world knew : for had they known *it*, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear 9 heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us 10 by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what man 11 knoweth the things of a man, save the spirit of man which is in him ? even so the things of God knoweth no man, but the Spirit of God. Now 12 we have received, not the spirit of the world, but the spirit which is of God ; that we might know the things that are freely given to us of God. Which things also we speak, not in the words 13 which man's wisdom teacheth, but which the Holy Ghost teacheth ; comparing spiritual things with spiritual. But the natural man receiveth not the 14 things of the Spirit of God : for they are foolishness unto him : neither can he know *them*, because they are spiritually discerned. But he that is 15 spiritual judgeth all things, yet he himself is judged of no man. For who hath known the 16 mind of the Lord, that he may instruct him ? But we have the mind of Christ.

The carnality of the Corinthians exhibited in their partisanship.

And I, brethren, could not speak unto you as 3 unto spiritual, but as unto carnal, *even* as unto babes in Christ. I have fed you with milk, and 2 not with meat : for hitherto ye were not able *to bear it*, neither yet now are ye able. For ye are yet 3 carnal : for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men ? For while one saith, I am of 4

Paul ; and another, I *am* of Apollos ; are ye not carnal ? Chap. 3

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord
6 gave to every man ? I have planted, Apollos
7 watered ; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth ; but God that giveth the increase.
8 Now he that planteth and he that watereth are one : and every man shall receive his own reward
9 according to his own labour. For we are labourers together with God : ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.
11 For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones,
12 wood, hay, stubble ; every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall try every man's work of what sort it is. If
13 any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : but he himself shall be saved ; yet so as by fire. Know ye not that ye are the temple of God, and *that* the
14 Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the
15 temple of God is holy, which *temple* ye are. Let no man deceive himself. If any man among you

The one foundation and the responsibility in building upon it.

The peril of marrying God's temple.

This warning emphatically

Chap. 3

applied to
party-
makers
and party-
lovers.

seemeth to be wise in this world, let him become
a fool, that he may be wise. For the wisdom of 19
this world is foolishness with God. For it is
written, He taketh the wise in their own craftiness.
And again, The Lord knoweth the thoughts of the 20
wise, that they are vain.

Therefore let no man glory in men. For all 21
things are your's; whether Paul, or Apollos, or 22
Cephas, or the world, or life, or death, or things
present, or things to come; all are your's; and ye 23
are Christ's; and Christ *is* God's.

The Lord
the only
judge of
His ser-
vants.

Let a man so account of us, as of the ministers 4
of Christ, and stewards of the mysteries of God.
Moreover it is required in stewards, that a man 2
be found faithful. But with me it is a very small 3
thing that I should be judged of you, or of man's
judgment: yea, I judge not mine own self. For 4
I know nothing by myself; yet am I not hereby
justified: but he that judgeth me is the Lord.
Therefore judge nothing before the time, until the 5
Lord come, who both will bring to light the hidden
things of darkness, and will make manifest the
counsels of the hearts: and then shall every man
have praise of God.

And these things, brethren, I have in a figure 6
transferred to myself and to Apollos for your
sakes; that ye might learn in us not to think of
men above that which is written, that no one of
you be puffed up for one against another. For 7
who maketh thee to differ *from another*? and what
hast thou that thou didst not receive? now if thou
didst receive *it*, why dost thou glory, as if thou
hadst not received *it*?

- 8 Now ye are full, now ye are rich, ye have reigned as kings without us : and I would to God ye did
 9 reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to
 10 men. We *are* fools for Christ's sake, but ye *are* wise in Christ ; we *are* weak, but ye *are* strong ;
 11 ye *are* honourable, but we *are* despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no
 12 certain dwellingplace ; and labour, working with our own hands : being reviled, we bless ; being
 13 persecuted, we suffer it : being defamed, we intreat : we are made as the filth of the world, *and are* the offscouring of all things unto this day.
- 14 I write not these things to shame you, but as
 15 my beloved sons I warn *you*. For though ye have ten thousand instructors in Christ, yet *have*
 16 ye not many fathers : for in Christ Jesus I have begotten you through the gospel. Wherefore
 17 I beseech you, be ye followers of me. For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.
- 18 Now some are puffed up, as though I would not
 19 come to you. But I will come to you shortly, if the Lord will, and will know, not the speech of
 20 them which are puffed up, but the power. For the kingdom of God *is* not in word, but in power.
 21 What will ye ? shall I come unto you with a rod, or in love, and *in* the spirit of meekness ?

Chap. 4

Contrast between self-glification of Corinthians and humiliation of Paul and his fellow-apostles.

Admonition as of a father to his children.

Chap. 5

The case
of gross
immora-
lity.

It is reported commonly *that there is* fornication 5
among you, and such fornication as is not so much
as named among the Gentiles, that one should
have his father's wife. And ye are puffed up, and 2
have not rather mourned, that he that hath done
this deed might be taken away from among you.
For I verily, as absent in body, but present in 3
spirit, have judged already, as though I were
present, *concerning* him that hath so done this
deed, in the name of our Lord Jesus Christ, when 4
ye are gathered together, and my spirit, with the
power of our Lord Jesus Christ, to deliver such an 5
one unto Satan for the destruction of the flesh,
that the spirit may be saved in the day of the
Lord Jesus.

Your glorying *is* not good. Know ye not that 6
a little leaven leaveneth the whole lump? Purge 7
out therefore the old leaven, that ye may be a new
lump, as ye are unleavened. For even Christ our
passover is sacrificed for us: therefore let us keep 8
the feast, not with old leaven, neither with the
leaven of malice and wickedness; but with the
unleavened *bread* of sincerity and truth.

No fellow-
ship with
vicious
professing
Chris-
tians.

I wrote unto you in an epistle not to company 9
with fornicators: yet not altogether with the forni- 10
cators of this world, or with the covetous, or
extortioners, or with idolaters; for then must ye
needs go out of the world. But now I have written 11
unto you not to keep company, if any man that is
called a brother be a fornicator, or covetous, or
an idolater, or a railer, or a drunkard, or an
extortioner; with such an one no not to eat.
For what have I to do to judge them also that 12

are without ? do not ye judge them that are within ?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

Rebuke of
brethren
who carry
their dis-
putes with
brethren
before
heathen
courts.

6 Dare any of you, having a matter against another, go to law before the unjust, and not before the
2 saints ? Do ye not know that the saints shall judge the world ? and if the world shall be judged
by you, are ye unworthy to judge the smallest
3 matters ? Know ye not that we shall judge angels ?
how much more things that pertain to this life ?
4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed
5 in the church. I speak to your shame. Is it so, that there is not a wise man among you ? no, not one that shall be able to judge between his
6 brethren ? But brother goeth to law with brother,
7 and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong ? why do ye not rather *suffer yourselves*
8 *to* be defrauded ? Nay, ye do wrong, and defraud,
9 and that *your* brethren. Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of them-
10 selves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you : but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our
12 God. All things are lawful unto me, but all things

Christian
freedom

Chap. 6

only in
things in-
different.

are not expedient : all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats : but 13
God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord ; and the Lord for the body. And God hath both raised up 14
the Lord, and will also raise up us by his own power. Know ye not that your bodies are the 15
members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid. What? know ye not that 16
he which is joined to an harlot is one body? for two, saith he, shall be one flesh. But he that is 17
joined unto the Lord is one spirit. Flee forni- 18
cation. Every sin that a man doeth is without the body ; but he that committeth fornication sinneth against his own body. What? know ye not that 19
your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price : 20
therefore glorify God in your body, and in your spirit, which are God's.

Celibacy
has its
place :
so has
marriage.

Now concerning the things whereof ye wrote 7
unto me : *It is* good for a man not to touch a woman. Nevertheless, *to avoid* fornication, let 2
every man have his own wife, and let every woman have her own husband. Let the husband render 3
unto the wife due benevolence : and likewise also the wife unto the husband. The wife hath not 4
power of her own body, but the husband : and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the 5
other, except *it be* with consent for a time, that ye

may give yourselves to fasting and prayer; and
 come together again, that Satan tempt you not for
 6 your incontinency. But I speak this by per-
 7 mission, *and* not of commandment. For I would
 that all men were even as I myself. But every
 man hath his proper gift of God, one after this
 8 manner, and another after that. I say therefore
 to the unmarried and widows, It is good for them
 9 if they abide even as I. But if they cannot
 contain, let them marry: for it is better to marry
 10 than to burn. And unto the married I command, Divorce—
yet not I, but the Lord, Let not the wife depart
 11 from *her* husband: but and if she depart, let her of be-
liovers—
 remain unmarried, or be reconciled to *her* husband:
 and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any in mixed
marriages.
 brother hath a wife that believeth not, and she be
 pleased to dwell with him, let him not put her
 13 away. And the woman which hath an husband
 that believeth not, and if he be pleased to dwell
 14 with her, let her not leave him. For the un-
 believing husband is sanctified by the wife, and
 the unbelieving wife is sanctified by the husband:
 else were your children unclean; but now are they
 15 holy. But if the unbelieving depart, let him depart.
 A brother or a sister is not under bondage in such
 16 cases: but God hath called us to peace. For what
 knowest thou, O wife, whether thou shalt save *thy*
 husband? or how knowest thou, O man, whether
 thou shalt save *thy* wife?

17 But as God hath distributed to every man, as
 the Lord hath called every one, so let him walk.
 18 And so ordain I in all churches. Is any man

Chap. 7 called being circumcised? let him not become
 Changeun- uncircumcised. Is any called in uncircumcision?
 advisable, let him not be circumcised. Circumcision is 19
 generally. nothing, and uncircumcision is nothing, but the
 keeping of the commandments of God. Let every 20
 man abide in the same calling wherein he was
 called. Art thou called *being* a servant? care not 21
 for it: but if thou mayest be made free, use *it*
 rather. For he that is called in the Lord, *being* 22
 a servant, is the Lord's freeman: likewise also he
 that is called, *being* free, is Christ's servant. Ye 23
 are bought with a price; be not ye the servants of
 men. Brethren, let every man, wherein he is called, 24
 therein abide with God.

As to Now concerning virgins I have no commandment 25
 virgins, of the Lord: yet I give my judgment, as one that
 widows, hath obtained mercy of the Lord to be faithful.
 and I suppose therefore that this is good for the present 26
 Christians generally. distress, *I say*, that *it is* good for a man so to be.
 Art thou bound unto a wife? seek not to be loosed. 27
 Art thou loosed from a wife? seek not a wife.
 But and if thou marry, thou hast not sinned; and 28
 if a virgin marry, she hath not sinned. Nevertheless such shall have trouble in the flesh: but
 I spare you. But this I say, brethren, the time 29
 is short: it remaineth, that both they that have
 wives be as though they had none; and they that 30
 weep, as though they wept not; and they that
 rejoice, as though they rejoiced not; and they
 that buy, as though they possessed not; and they 31
 that use this world, as not abusing *it*: for the fashion
 of this world passeth away. But I would have you 32
 without carefulness. He that is unmarried careth

for the things that belong to the Lord, how he
 33 may please the Lord: but he that is married
 careth for the things that are of the world, how
 34 he may please *his* wife. There is difference *also*
 between a wife and a virgin. The unmarried
 woman careth for the things of the Lord, that she
 may be holy both in body and in spirit: but
 she that is married careth for the things of the
 35 world, how she may please *her* husband. And
 this I speak for your own profit; not that I may
 cast a snare upon you, but for that which is comely,
 and that ye may attend upon the Lord without
 36 distraction. But if any man think that he behaveth
 himself uncomely toward his virgin, if she pass the
 flower of *her* age, and need so require, let him do
 what he will, he sinneth not: let them marry.
 37 Nevertheless he that standeth stedfast in his
 heart, having no necessity, but hath power over
 his own will, and hath so decreed in his heart that
 38 he will keep his virgin, doeth well. So then he
 that giveth *her* in marriage doeth well; but he that
 giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her
 husband liveth; but if her husband be dead, she
 is at liberty to be married to whom she will; only
 40 in the Lord. But she is happier if she so abide,
 after my judgment: and I think also that I have
 the Spirit of God.

8 Now as touching things offered unto idols, we
 know that we all have knowledge. Knowledge
 2 puffeth up, but charity edifieth. And if any
 man think that he knoweth any thing, he know-
 3 eth nothing yet as he ought to know. But

On the
 question
 of eating
 meat
 offered
 to idols.

Chap. 8 if any man love God, the same is known of him.

As concerning therefore the eating of those 4
things that are offered in sacrifice unto idols, we
know that an idol *is* nothing in the world, and that
there is none other God but one. For though 5
there be that are called gods, whether in heaven
or in earth, (as there be gods many, and lords
many,) but to us *there is but* one God, the Father, 6
of whom *are* all things, and we in him; and one
Lord Jesus Christ, by whom *are* all things, and we
by him. Howbeit *there is* not in every man that 7
knowledge: for some with conscience of the idol
unto this hour eat *it* as a thing offered unto an
idol; and their conscience being weak is defiled.

But meat commendeth us not to God: for 8
neither, if we eat, are we the better; neither, if
we eat not, are we the worse. But take heed lest 9
by any means this liberty of your's become a
stumblingblock to them that are weak. For if any 10
man see thee which hast knowledge sit at meat
in the idol's temple, shall not the conscience of
him which is weak be emboldened to eat those
things which are offered to idols; and through thy 11
knowledge shall the weak brother perish, for whom
Christ died? But when ye sin so against the 12
brethren, and wound their weak conscience, ye
sin against Christ. Wherefore, if meat make my 13
brother to offend, I will eat no flesh while the
world standeth, lest I make my brother to offend.

Paul's
own
example
in for-

Am I not an apostle? am I not free? have 9
I not seen Jesus Christ our Lord? are not ye my
work in the Lord? If I be not an apostle unto 2

3 others, yet doubtless I am to you : for the seal of mine apostleship are ye in the Lord. Mine answer
 4 to them that do examine me is this, Have we not going
 5 power to eat and to drink? Have we not power liberty.
 to lead about a sister, a wife, as well as other
 apostles, and *as* the brethren of the Lord, and
 6 Cephas? Or I only and Barnabas, have not we
 7 power to forbear working? Who goeth a warfare
 any time at his own charges? who planteth a
 vineyard, and eateth not of the fruit thereof? or
 who feedeth a flock, and eateth not of the milk
 8 of the flock? Say I these things as a man? or
 9 saith not the law the same also? For it is written
 in the law of Moses, Thou shalt not muzzle the
 mouth of the ox that treadeth out the corn. Doth
 10 God take care for oxen? Or saith he *it* altogether
 for our sakes? For our sakes, no doubt, *this* is
 written: that he that ploweth should plow in hope;
 and that he that thresheth in hope should be par-
 11 taker of his hope. If we have sown unto you
 spiritual things, *is it* a great thing if we shall reap
 12 your carnal things? If others be partakers of *this*
 power over you, *are* not we rather? Nevertheless
 we have not used this power; but suffer all things,
 13 lest we should hinder the gospel of Christ. Do
 ye not know that they which minister about holy
 things live *of the things* of the temple? and they
 which wait at the altar are partakers with the altar?
 14 Even so hath the Lord ordained that they which
 15 preach the gospel should live of the gospel. But
 I have used none of these things: neither have
 I written these things, that it should be so done
 unto me: for *it were* better for me to die, than

Chap. 9 that any man should make my glorying void. For 16
though I preach the gospel, I have nothing to
glory of: for necessity is laid upon me; yea, woe
is unto me, if I preach not the gospel! For if 17
I do this thing willingly, I have a reward: but
if against my will, a dispensation *of the gospel* is
committed unto me. What is my reward then? 18
Verily that, when I preach the gospel, I may make
the gospel of Christ without charge, that I abuse
not my power in the gospel.

For though I be free from all *men*, yet have 19
I made myself servant unto all, that I might gain
the more. And unto the Jews I became as a Jew, 20
that I might gain the Jews; to them that are under
the law, as under the law, that I might gain them
that are under the law; to them that are without 21
law, as without law, (being not without law to God,
but under the law to Christ,) that I might gain
them that are without law. To the weak became 22
I as weak, that I might gain the weak: I am made
all things to all *men*, that I might by all means
save some. And this I do for the gospel's sake, 23
that I might be partaker thereof with *you*.

Know ye not that they which run in a race run 24
all, but one receiveth the prize? So run, that ye
may obtain. And every man that striveth for the 25
mastery is temperate in all things. Now they
do it to obtain a corruptible crown; but we an
incorruptible. I therefore so run, not as un- 26
certainly; so fight I, not as one that beateth the
air: but I keep under my body, and bring *it* into 27
subjection: lest that by any means, when I have
preached to others, I myself should be a castaway.

- 10 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under
 2 the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in
 3 the sea; and did all eat the same spiritual meat;
 4 and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed
 5 them: and that Rock was Christ. But with many of them God was not well pleased: for they were
 6 overthrown in the wilderness. Now these things were our examples, to the intent we should not
 7 lust after evil things, as they also lusted. Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink,
 8 and rose up to play. Neither let us commit fornication, as some of them committed, and fell
 9 in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted,
 10 and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were
 11 destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends
 12 of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.
 13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way
 14 to escape, that ye may be able to bear *it*. Wherefore, my dearly beloved, flee from idolatry.
 15 I speak as to wise men; judge ye what I say.
 16 The cup of blessing which we bless, is it not the

Chap. 10
 The dis-qualification of the mass of the ancient Israelites.

The corresponding danger of partaking in idolatrous

Chap. 10
sacrificial
feasts.

communion of the blood of Christ? The bread 05
which we break, is it not the communion of the
body of Christ? For we *being* many are one 17
bread, *and* one body: for we are all partakers of
that one bread. Behold Israel after the flesh: are 18
not they which eat of the sacrifices partakers of
the altar? What say I then? that the idol is any 19
thing, or that which is offered in sacrifice to idols
is any thing? But *I say*, that the things which 20
the Gentiles sacrifice, they sacrifice to devils, and
not to God: and I would not that ye should have
fellowship with devils. Ye cannot drink the cup 21
of the Lord, and the cup of devils: ye cannot be
partakers of the Lord's table, and of the table of
devils. Do we provoke the Lord to jealousy? are 22
we stronger than he?

Expe-
diency of
restrain-
ing lawful
Christian
freedom.

All things are lawful for me, but all things are 23
not expedient: all things are lawful for me, but all
things edify not. Let no man seek his own, but 24
every man another's *wealth*. Whatsoever is sold in 25
the shambles, *that* eat, asking no question for
conscience sake: for the earth *is* the Lord's, and 26
the fulness thereof. If any of them that believe 27
not bid you *to a feast*, and ye be disposed to go;
whatsoever is set before you, eat, asking no question
for conscience sake. But if any man say unto 28
you, This is offered in sacrifice unto idols, eat not
for his sake that shewed it, and for conscience
sake: for the earth *is* the Lord's, and the fulness
thereof: conscience, I say, not thine own, but of 29
the other: for why is my liberty judged of another
man's conscience? For if I by grace be a partaker, 30
why am I evil spoken of for that for which I give

31 thanks? Whether therefore ye eat, or drink, or
 whatsoever ye do, do all to the glory of God.
 32 Give none offence, neither to the Jews, nor to
 33 the Gentiles, nor to the church of God: even as
 I please all *men* in all *things*, not seeking mine
 own profit, but the *profit* of many, that they may
 11 be saved. Be ye followers of me, even as I also
am of Christ.

2 Now I praise you, brethren, that ye remember
 me in all things, and keep the ordinances, as
 3 I delivered *them* to you. But I would have you
 know, that the head of every man is Christ; and
 the head of the woman *is* the man; and the
 4 head of Christ *is* God. Every man praying or
 prophesying, having *his* head covered, dishonoureth
 5 his head. But every woman that prayeth or
 prophesieth with *her* head uncovered dishonoureth
 her head: for that is even all one as if she were
 6 shaven. For if the woman be not covered, let her
 also be shorn: but if it be a shame for a woman
 7 to be shorn or shaven, let her be covered. For
 a man indeed ought not to cover *his* head, foras-
 much as he is the image and glory of God: but
 8 the woman is the glory of the man. For the man
 is not of the woman; but the woman of the man.
 9 Neither was the man created for the woman; but
 10 the woman for the man. 9 For this cause ought
 the woman to have power on *her* head because
 11 of the angels. Nevertheless neither is the man
 without the woman, neither the woman without
 12 the man, in the Lord. For as the woman *is* of the
 man, even so *is* the man also by the woman; but
 all things of God.

Women's
 behaviour
 in church
 assem-
 blies.

Chap. 11

Judge in yourselves : is it comely that a woman 13
 pray unto God uncovered? Doth not even nature 14
 itself teach you, that, if a man have long hair, it is
 a shame unto him? But if a woman have long 15
 hair, it is a glory to her : for *her* hair is given her
 for a covering.

But if any man seem to be contentious, we have 16
 no such custom, neither the churches of God.

Behaviour
 at the
 love-feast.

Now in this that I declare *unto you* I praise *you* 17
 not, that ye come together not for the better, but
 for the worse. For first of all, when ye come 18
 together in the church, I hear that there be
 divisions among you ; and I partly believe it.
 For there must be also heresies among you, that 19
 they which are approved may be made manifest
 among you.

When ye come together therefore into one place, 20
this is not to eat the Lord's supper. For in eating 21
 every one taketh before *other* his own supper : and
 one is hungry, and another is drunken. What? 22
 have ye not houses to eat and to drink in? or
 despise ye the church of God, and shame them
 that have not? What shall I say to you? shall I
 praise you in this? I praise *you* not.

For I have received of the Lord that which also 23
 I delivered unto you, That the Lord Jesus the
same night in which he was betrayed took bread :
 and when he had given thanks, he brake *it*, and 24
 said, Take, eat : this is my body, which is broken
 for you : this do in remembrance of me. After 25
 the same manner also *he took* the cup, when he
 had supped, saying, This cup is the new testament
 in my blood : this do ye, as oft as ye drink *it*, in

26 remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily, shall be
 28 guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of
 29 *that* bread, and drink of *that* cup. For he that eateth and drinketh unworthily, eateth and drinketh
 damnation to himself, not discerning the Lord's
 30 body. For this cause many *are* weak and sickly
 31 among you, and many sleep. For if we would
 32 judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.
 33 Wherefore, my brethren, when ye come together
 34 to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

12 Now concerning spiritual *gifts*, brethren, I would
 2 not have you ignorant. Ye know that ye were
 Gentiles, carried away unto these dumb idols, even
 3 as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God
 calleth Jesus accursed: and *that* no man can say
 that Jesus is the Lord, but by the Holy Ghost.

Spiritual
 gifts.
 Confes-
 sion of
 Christ the
 test of the
 Spirit's
 influence.

4 Now there are diversities of gifts, but the same
 5 Spirit. And there are differences of administrations,
 6 but the same Lord. And there are diversities of
 operations, but it is the same God which worketh
 7 all in all. But the manifestation of the Spirit is
 8 given to every man to profit withal. For to one

The Spirit
 the source
 of variety
 in unity.

Chap. 12 is given by the Spirit the word of wisdom ; to
 another the word of knowledge by the same Spirit ;
 to another faith by the same Spirit ; to another the 9
 gifts of healing by the same Spirit ; to another 10
 the working of miracles ; to another prophecy ; to
 another discerning of spirits ; to another *divers*
 kinds of tongues ; to another the interpretation of
 tongues : but all these worketh that one and the 11
 selfsame Spirit, dividing to every man severally as
 he will.

The
 church,
 with its
 various
 members,
 one body.

For as the body is one, and hath many members, 12
 and all the members of that one body, being
 many, are one body: so also *is* Christ. For by 13
 one Spirit, are we all baptized into one body,
 whether *we be* Jews or Gentiles, whether *we be*
 bond or free ; and have been all made to drink
 into one Spirit. For the body is not one member, 14
 but many. If the foot shall say, Because I am 15
 not the hand, I am not of the body ; is it therefore
 not of the body ? And if the ear shall say, Because 16
 I am not the eye, I am not of the body ; is it 17
 therefore not of the body ? If the whole body *were* 18
 an eye, where *were* the hearing ? If the whole *were*
 hearing, where *were* the smelling ? But now hath 19
 God set the members every one of them in the
 body, as it hath pleased him. And if they were 20
 all one member, where *were* the body ? But now 21
are they many members, yet but one body. And
 the eye cannot say unto the hand, I have no need
 of thee : nor again the head to the feet, I have no
 need of you. Nay, much more those members 22
 of the body, which seem to be more feeble, are
 necessary : and those *members* of the body, which 23

we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness. For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked: that there should be no schism in the body; but *that* the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

13 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave it-

The praise
of love.

Chap. 13 self unseemly, seeketh not her own, is not easily
provoked, thinketh no evil; rejoiceth not in 6
iniquity, but rejoiceth in the truth; beareth all 7
things, believeth all things, hopeth all things,
endureth all things. Charity never faileth: but 8
whether *there be* prophecies, they shall fail; whether
there be tongues, they shall cease; whether *there be*
knowledge, it shall vanish away. For we know in 9
part, and we prophesy in part. But when that 10
which is perfect is come, then that which is in
part shall be done away. When I was a child, 11
I spake as a child, I understood as a child, I
thought as a child: but when I became a man,
I put away childish things. For now we see 12
through a glass, darkly; but then face to face:
now I know in part; but then shall I know even
as also I am known. And now abideth faith, 13
hope, charity, these three; but the greatest of
these *is* charity.

The su-
periority
of the
prophetic
gift to
the gift of
tongues.

Follow after charity, and desire spiritual *gifts*, 14
but rather that ye may prophesy. For he that 2
speaketh in an *unknown* tongue speaketh not unto
men, but unto God: for no man understandeth
him; howbeit in the spirit he speaketh mysteries.
But he that prophesieth speaketh unto men *to* 3
edification, and exhortation, and comfort. He 4
that speaketh in an *unknown* tongue edifieth
himself; but he that prophesieth edifieth the
church. I would that ye all spake with tongues, 5
but rather that ye prophesied: for greater *is* he
that prophesieth than he that speaketh with
tongues, except he interpret, that the church may
receive edifying.

6 Now, brethren, if I come unto you speaking
with tongues, what shall I profit you, except I shall
speak to you either by revelation, or by knowledge,
7 or by prophesying, or by doctrine? And even
things without life giving sound, whether pipe or
harp, except they give a distinction in the sounds,
how shall it be known what is piped or harped?
8 For if the trumpet give an uncertain sound, who
9 shall prepare himself to the battle? So likewise
ye, except ye utter by the tongue words easy to be
understood, how shall it be known what is spoken?
10 for ye shall speak into the air. There are, it may
be, so many kinds of voices in the world, and
11 none of them *is* without signification. Therefore
if I know not the meaning of the voice, I shall be
unto him that speaketh a barbarian, and he that
speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of
spiritual *gifts*, seek that ye may excel to the
13 edifying of the church. Wherefore let him that
speaketh in an *unknown* tongue pray that he may
14 interpret. For if I pray in an *unknown* tongue,
my spirit prayeth, but my understanding is un-
15 fruitful. What is it then? I will pray with the
spirit, and I will pray with the understanding also:
I will sing with the spirit, and I will sing with the
16 understanding also. Else when thou shalt bless
with the spirit, how shall he that occupieth the
room of the unlearned say Amen at thy giving of
thanks, seeing he understandeth not what thou
17 sayest? For thou verily givest thanks well, but
18 the other is not edified. I thank my God, I speak
19 with tongues more than ye all: yet in the church

Chap. 14 I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue. Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.

Practical
regulations for
order in
worship.

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If *any thing* be revealed to another that

31 sitteth by, let the first hold his peace. For ye
may all prophesy one by one, that all may learn,
32 and all may be comforted. And the spirits of the
33 prophets are subject to the prophets. For God is
not *the author* of confusion, but of peace, as in all
churches of the saints.

34 Let your women keep silence in the churches : **The**
for it is not permitted unto them to speak ; but **women**
they are commanded to be under obedience, as also **are to be**
35 saith the law. And if they will learn any thing, **exceptions**
let them ask their husbands at home : for it is **to this**
a shame for women to speak in the church. **universal**
prophesy-
ing.

36 What? came the word of God out from you?
37 or came it unto you only? If any man think
himself to be a prophet, or spiritual, let him
acknowledge that the things that I write unto you
38 are the commandments of the Lord. But if any
39 man be ignorant, let him be ignorant. Wherefore,
brethren, covet to prophesy, and forbid not to
40 speak with tongues. Let all things be done
decently and in order.

15 Moreover, brethren, I declare unto you the **The ad-**
gospel which I preached unto you, which also ye **mitted**
2 have received, and wherein ye stand ; by which **bodily**
also ye are saved, if ye keep in memory what **resurrec-**
I preached unto you, unless ye have believed in **tion of**
3 vain. For I delivered unto you first of all that **Christ :**
which I also received, how that Christ died for our **the united**
4 sins according to the scriptures ; and that he was **apostolic**
buried, and that he rose again the third day **testimony**
5 according to the scriptures : and that he was seen **to this**
6 of Cephas, then of the twelve : after that, he was **resurrec-**
seen of above five hundred brethren at once ; of **tion.**

Chap. 15 whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James ; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am : and his grace which *was bestowed* upon me was not in vain ; but I laboured more abundantly than they all : yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed.

The resurrection of dead men is therefore possible.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God ; because we have testified of God that he raised up Christ : whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised : and if Christ be not raised, your faith *is* vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept

For since by *man came* death, by *man came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order : Christ the

firstfruits ; afterward they that are Christ's at his
 24 coming. Then *cometh* the end, when he shall
 have delivered up the kingdom to God, even the
 Father ; when he shall have put down all rule and
 25 all authority and power. For he must reign, till
 26 he hath put all enemies under his feet. The last
 27 enemy *that* shall be destroyed *is* death. For he
 hath put all things under his feet. But when he
 saith all things are put under *him*, *it is* manifest
 that he is excepted, which did put all things under
 28 him. And when all things shall be subdued unto
 him, then shall the Son also himself be subject
 unto him that put all things under him, that God
 may be all in all.

29 Else what shall they do which are baptized for
 the dead, if the dead rise not at all ? why are they
 then baptized for the dead ?

The fact of
 resurrec-
 tion alone
 consistent
 with
 Christian
 self-sacri-
 fice and
 endur-
 ance.

30 And why stand we in jeopardy every hour ?
 31 I protest by your rejoicing which I have in Christ
 32 Jesus our Lord, I die daily. If after the manner
 of men I have fought with beasts at Ephesus, what
 advantageth it me, if the dead rise not ? let us
 33 eat and drink ; for to morrow we die. Be not de-
 34 ceived : evil communications corrupt good manners.
 Awake to righteousness, and sin not ; for some
 have not the knowledge of God : I speak *this* to
 your shame.

35 But some *man* will say, How are the dead raised
 36 up ? and with what body do they come ? *Thou*
 fool, that which thou sowest is not quickened,
 37 except it die : and that which thou sowest, thou
 sowest not that body that shall be, but bare grain,
 it may chance of wheat, or of some other *grain* :

The re-
 surrection
 and the re-
 surrection
 body con-
 ceivable
 and na-
 tural.

Chap. 15 but God giveth it a body as it hath pleased him, 38
 and to every seed his own body. All flesh *is* not 39
 the same flesh: but *there is one kind of* flesh of
 men, another flesh of beasts, another of fishes, and
 another of birds. *There are* also celestial bodies, 40
 and bodies terrestrial: but the glory of the celestial
is one, and the *glory* of the terrestrial *is* another.
There is one glory of the sun, and another glory of 41
 the moon, and another glory of the stars: for *one*
 star differeth from *another* star in glory. So also 42
is the resurrection of the dead. It is sown in cor-
 ruption; it is raised in incorruption: it is sown 43
 in dishonour; it is raised in glory: it is sown in
 weakness; it is raised in power: it is sown a 44
 natural body; it is raised a spiritual body. There
 is a natural body, and there is a spiritual body.
 And so it is written, The first man Adam was 45
 made a living soul; the last Adam *was made*
 a quickening spirit. Howbeit that *was* not first 46
 which is spiritual, but that which is natural; and
 afterward that which is spiritual. The first man 47
is of the earth, earthy: the second man *is* the
 Lord from heaven. As *is* the earthy, such *are* 48
 they also that are earthy: and as *is* the heavenly,
 such *are* they also that are heavenly. And as we 49
 have borne the image of the earthy, we shall also
 bear the image of the heavenly. Now this I say, 50
 brethren, that flesh and blood cannot inherit the
 kingdom of God; neither doth corruption inherit
 incorruption.

Behold, I shew you a mystery; We shall not all 51
 sleep, but we shall all be changed, in a moment, 52
 in the twinkling of an eye, at the last trump: for

The indis-
 pensable-
 ness of the
 transfor-
 mation of
 the ex-
 ternal
 body.

the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in

55 victory. O death, where *is* thy sting? O grave,

Death
done
away.

56 where *is* thy victory? The sting of death *is* sin;

57 and the strength of sin *is* the law. But thanks

be to God, which giveth us the victory through

58 our Lord Jesus Christ. Therefore, my beloved

brethren, be ye stedfast, unmoveable, always

abounding in the work of the Lord, forasmuch as

ye know that your labour is not in vain in the

Lord.

16 Now concerning the collection for the saints, as

I have given order to the churches of Galatia, even

2 so do ye. Upon the first *day* of the week let

every one of you lay by him in store, as *God* hath

prospered him, that there be no gatherings when

3 I come. And when I come, whomsoever ye shall

approve by *your* letters, them will I send to

4 bring your liberality unto Jerusalem. And if it

be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass

through Macedonia: for I do pass through Mace-

6 donia. And it may be that I will abide, yea, and

winter with you, that ye may bring me on my

7 journey whithersoever I go. For I will not see

you now by the way; but I trust to tarry a while

8 with you, if the Lord permit. But I will tarry

Injunc-
tions and
informa-
tion on
business
and on
personal
matters.

Chap. 16 at Ephesus until Pentecost. For a great door and 9
 effectual is opened unto me, and *there are* many
 adversaries.

Now if Timotheus come, see that he may be 10
 with you without fear: for he worketh the work
 of the Lord, as I also *do*. Let no man therefore 11
 despise him: but conduct him forth in peace, that
 he may come unto me: for I look for him with
 the brethren. As touching *our* brother Apollos, 12
 I greatly desired him to come unto you with the
 brethren: but his will was not at all to come at
 this time; but he will come when he shall have
 convenient time.

Watch ye, stand fast in the faith, quit you like 13
 men, be strong. Let all your things be done with 14
 charity.

I beseech you, brethren, (ye know the house of 15
 Stephanas, that it is the firstfruits of Achaia, and
that they have addicted themselves to the ministry
 of the saints,) that ye submit yourselves unto such, 16
 and to every one that helpeth with *us*, and laboureth.
 I am glad of the coming of Stephanas and Fortunatus 17
 and Achaicus: for that which was lacking on your
 part they have supplied. For they have refreshed 18
 my spirit and your's: therefore acknowledge ye
 them that are such.

Saluta-
 tions.

The churches of Asia salute you. Aquila and 19
 Priscilla salute you much in the Lord, with the
 church that is in their house. All the brethren 20
 greet you. Greet ye one another with an holy
 kiss.

The salutation of *me* Paul with mine own hand. 21
 If any man love not the Lord Jesus Christ, let 22

- 23 him be Anathema Maran-atha. The grace of our Chap. 16
24 Lord Jesus Christ *be* with you. My love *be* with
you all in Christ Jesus. Amen.

The first *epistle* to the Corinthians was written
from Philippi by Stephanas, and Fortunatus,
and Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

Chap. 1

Saluta-
tion.

PAUL, an apostle of Jesus Christ by the will of 1
God, and Timothy *our* brother, unto the church
of God which is at Corinth, with all the saints 2
which are in all Achaia: Grace *be* to you and
peace from God our Father, and *from* the Lord
Jesus Christ.

Thanks-
giving for
consola-
tion and
consoling
power.

Blessed *be* God, even the Father of our Lord 3
Jesus Christ, the Father of mercies, and the God
of all comfort; who comforteth us in all our 4
tribulation, that we may be able to comfort them
which are in any trouble, by the comfort wherewith
we ourselves are comforted of God. For as the 5
sufferings of Christ abound in us, so our consolation
also aboundeth by Christ. And whether we be 6
afflicted, *it is* for your consolation and salvation,
which is effectual in the enduring of the same
sufferings which we also suffer: or whether we be
comforted, *it is* for your consolation and salvation.
And our hope of you *is* stedfast, knowing, that 7
as ye are partakers of the sufferings, so *shall ye be*
also of the consolation.

For we would not, brethren, have you ignorant 8
of our trouble which came to us in Asia, that we

were pressed out of measure, above strength,
 9 insomuch that we despaired even of life: but we
 had the sentence of death in ourselves, that we
 should not trust in ourselves, but in God which
 10 raiseth the dead: who delivered us from so great
 a death, and doth deliver: in whom we trust that
 11 he will yet deliver *us*; ye also helping together by
 prayer for us, that for the gift *bestowed* upon us
 by the means of many persons thanks may be
 given by many on our behalf.

12 For our rejoicing is this, the testimony of our His sin-
 conscience, that in simplicity and godly sincerity, cerity and
 not with fleshly wisdom, but by the grace of God, their
 we have had our conversation in the world, and acknow-
 13 more abundantly to you-ward. For we write none ledgement
 other things unto you, than what ye read or of it.
 acknowledge; and I trust ye shall acknowledge
 14 even to the end; as also ye have acknowledged
 us in part, that we are your rejoicing, even as ye
 also *are* our's in the day of the Lord Jesus.

15 And in this confidence I was minded to come Particular
 unto you before, that ye might have a second justifica-
 16 benefit; and to pass by you into Macedonia, and tion of
 to come again out of Macedonia unto you, and his sin-
 of you to be brought on my way toward Judæa. cerity.
 17 When I therefore was thus minded, did I use
 lightness? or the things that I purpose, do I
 purpose according to the flesh, that with me there
 should be yea yea, and nay nay?

18 But *as* God *is* true, our word toward you was
 19 not yea and nay. For the Son of God, Jesus
 Christ, who was preached among you by us, *even*
 by me and Silvanus and Timotheus, was not yea

Chap. 1 and nay, but in him was yea. For all the promises 20
 of God in him *are* yea, and in him Amen, unto the
 glory of God by us. Now he which stablisheth us 21
 with you in Christ, and hath anointed us, *is* God ;
 who hath also sealed us, and given the earnest of 22
 the Spirit in our hearts.

He states
 the reason
 for not
 having
 come.

Moreover I call God for a record upon my soul, 23
 that to spare you I came not as yet unto Corinth.
 Not for that we have dominion over your faith, 24
 but are helpers of your joy : for by faith ye stand.
 But I determined this with myself, that I would 2
 not come again to you in heaviness. For if 2
 I make you sorry, who is he then that maketh me
 glad, but the same which is made sorry by me ?

And I wrote this same unto you, lest, when 3
 I came, I should have sorrow from them of whom
 I ought to rejoice ; having confidence in you all,
 that my joy is *the joy* of you all. For out of much 4
 affliction and anguish of heart I wrote unto you
 with many tears ; not that ye should be grieved,
 but that ye might know the love which I have
 more abundantly unto you.

The ab-
 sence of
 personal
 resent-
 ment.

But if any have caused grief, he hath not 5
 grieved me, but in part : that I may not overcharge
 you all. Sufficient to such a man *is* this punish- 6
 ment, which *was inflicted* of many. So that 7
 contrariwise ye *ought* rather to forgive *him*, and
 comfort *him*, lest perhaps such a one should be
 swallowed up with overmuch sorrow. Wherefore 8
 I beseech you that ye would confirm *your* love
 toward him. For to this end also did I write, that 9
 I might know the proof of you, whether ye be
 obedient in all things. To whom ye forgive any 10

thing, I *forgive* also : for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the
 11 person of Christ; lest Satan should get an advantage of us : for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me
 13 of the Lord, I had no rest in my spirit, because I found not Titus my brother : but taking my leave of them, I went from thence into Macedonia.

The keenness of his apprehension about the effect of his letter.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

His relief.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish :
 16 to the one *we are* the savour of death unto death ; and to the other the savour of life unto life. And

17 who *is* sufficient for these things ? For we are not as many, which corrupt the word of God : but as of sincerity, but as of God, in the sight of God speak we in Christ.

His competence for his task.

3 Do we begin again to commend ourselves ? or need we, as some *others*, epistles of commendation

He disowns any desire to praise himself.

2 to you, or *letters* of commendation from you ? Ye are our epistle written in our hearts, known and

3 read of all men : *forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God ; not in tables of stone, but in fleshy

4 tables of the heart. And such trust have we through Christ to God-ward : not that we are sufficient of ourselves to think any thing as of ourselves ; but our sufficiency *is* of God ;

Confidence due to Christ.

6 Who also hath made us able ministers of the

Chap. 3 new testament ; not of the letter, but of the spirit :
 for the letter killeth, but the spirit giveth life.

The new
 ministry
 superior
 in glory.

But if the ministration of death, written *and* en- 7
 graven in stones, was glorious, so that the children
 of Israel could not stedfastly behold the face of
 Moses for the glory of his countenance ; which
glory was to be done away : how shall not the 8
 ministration of the spirit be rather glorious ? For 9
 if the ministration of condemnation *be* glory, much
 more doth the ministration of righteousness exceed
 in glory. For even that which was made glorious 10
 had no glory in this respect, by reason of the
 glory that excelleth. For if that which is done 11
 away *was* glorious, much more that which remaineth
is glorious. Seeing then that we have such hope, 12
 we use great plainness of speech :

Its un-
 fading
 glory.

And not as Moses, *which* put a vail over his 13
 face, that the children of Israel could not sted-
 fastly look to the end of that which is abolished :
 but their minds were blinded : for until this day 14
 remaineth the same vail untaken away in the
 reading of the old testament ; which *vail* is done
 away in Christ. But even unto this day, when 15
 Moses is read, the vail is upon their heart. Never- 16
 theless when it shall turn to the Lord, the vail
 shall be taken away. Now the Lord is that Spirit : 17
 and where the Spirit of the Lord *is*, there *is* liberty.
 But we all, with open face beholding as in a glass 18
 the glory of the Lord, are changed into the same
 image from glory to glory, *even* as by the Spirit of
 the Lord. Therefore seeing we have this ministry, 4
 as we have received mercy, we faint not ; but have 2
 renounced the hidden things of dishonesty, not

Its unveil-
 ed glory.

walking in craftiness, nor handling the word of God deceitfully ; but by manifestation of the truth commending ourselves to every man's conscience
 3 in the sight of God. But if our gospel be hid,
 4 it is hid to them that are lost : in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should
 5 shine unto them. For we preach not ourselves, but Christ Jesus the Lord ; and ourselves your
 6 servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God,
 8 and not of us. *We are* troubled on every side, yet not distressed ; *we are* perplexed, but not in
 9 despair ; persecuted, but not forsaken ; cast down,
 10 but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.
 11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might
 12 be made manifest in our mortal flesh. So then death worketh in us, but life in you. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also
 13 believe, and therefore speak ; knowing that he which raised up the Lord Jesus shall raise up us
 14 also by Jesus, and shall present *us* with you. For all things *are* for your sakes, that the abundant grace might through the thanksgiving of many

The reason why ministers so highly honoured are so heavily afflicted.

Chap. 4 redound to the glory of God. For which cause 16
 we faint not ; but though our outward man perish,
 yet the inward *man* is renewed day by day. For 17
 our light affliction, which is but for a moment,
 worketh for us a far more exceeding *and* eternal
 weight of glory ; while we look not at the things 18
 which are seen, but at the things which are not
 seen : for the things which are seen *are* temporal ;
 but the things which are not seen *are* eternal.

For we know that if our earthly house of *this* 5
 tabernacle were dissolved, we have a building of
 God, an house not made with hands, eternal in the
 heavens. For in this we groan, earnestly desiring 2
 to be clothed upon with our house which is from
 heaven : if so be that being clothed we shall not be 3
 found naked. For we that are in *this* tabernacle 4
 do groan, being burdened : not for that we would
 be unclothed, but clothed upon, that mortality
 might be swallowed up of life. Now he that hath 5
 wrought us for the selfsame thing *is* God, who also
 hath given unto us the earnest of the Spirit. There- 6
 fore *we are* always confident, knowing that, whilst
 we are at home in the body, we are absent from the
 Lord : (for we walk by faith, not by sight :) we are 7,8
 confident, *I say*, and willing rather to be absent
 from the body, and to be present with the Lord.
 Wherefore we labour, that, whether present or 9
 absent, we may be accepted of him. For we must 10
 all appear before the judgment seat of Christ ;
 that every one may receive the things *done* in *his*
 body, according to that he hath done, whether *it be*
 good or bad. Knowing therefore the terror of the 11
 Lord, we persuade men ;

The con-
sciousness
of inward
vitality.

Courage,
then,
always ;
content-
ment even
with
death.

The un-
selish-
ness of the

But we are made manifest unto God ; and I trust also are made manifest in your consciences. Chap. 5

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart. For whether we be beside ourselves, *it is* to God : or whether we be sober, *it is* for your cause. apostolic effort to make friends of men.

14 For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead : and *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Selfishness debarred by the love of Christ.

16 Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature : old things are passed away ; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech *you* by us : we pray *you* in Christ's stead, be ye reconciled to God. For he hath made him *to be* sin for us, who knew no sin ; that we might be made the righteousness of God in him. God's means of reconciliation.

6 We then, *as* workers together *with him*, beseech *you* also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time Paul's constant exhortation to live

Chap. 6
up to the
grace
God
gives.

accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.) Giving no offence in any thing, that the ministry be not blamed: but in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and *yet* true; as unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

Affectionate frankness calls for equal frankness in return.

O ye Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompence in the same, (I speak as unto *my* children,) be ye also enlarged.

The inconsistency, the godlessness, the defilement of close connexion with the heathen.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they

17 shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive
 18 you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.
 7 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have
 3 corrupted no man, we have defrauded no man. I speak not *this* to condemn *you*: for I have said before, that ye are in our hearts to die and live with
 4 *you*. Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.
 5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side;
 6 without *were* fightings, within *were* fears. Nevertheless God, that comforteth those that are cast
 7 down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.
 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though
 9 *it were* but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.
 10 For godly sorrow worketh repentance to salvation

Comple-
 tion of the
 appeal for
 large-
 hearted
 affection.

His joy
 at their
 return to
 him.

Chap. 7 not to be repented of: but the sorrow of the world
 ————— worketh death. For behold this selfsame thing, 11
 that ye sorrowed after a godly sort, what carefulness
 it wrought in you, yea, *what* clearing of yourselves,
 yea, *what* indignation, yea, *what* fear, yea, *what*
 vehement desire, yea, *what* zeal, yea, *what* revenge!
 In all *things* ye have approved yourselves to be
 clear in this matter. Wherefore, though I wrote 12
 unto you, *I did it* not for his cause that had
 done the wrong, nor for his cause that suffered
 wrong, but that our care for you in the sight of God
 might appear unto you. Therefore we were com- 13
 forted in your comfort: yea, and exceedingly the
 more joyed we for the joy of Titus, because his
 spirit was refreshed by you all. For if I have 14
 boasted any thing to him of you, I am not ashamed;
 but as we spake all things to you in truth,
 even so our boasting, which *I made* before Titus,
 is found a truth. And his inward affection is more 15
 abundant toward you, whilst he remembereth the
 obedience of you all, how with fear and trembling
 ye received him. I rejoyce therefore that I have 16
 confidence in you in all *things*.

The comple-
 tion of
 the collec-
 tion at
 Corinth.

Moreover, brethren, we do you to wit of the 8
 grace of God bestowed on the churches of Mace-
 donia; how that in a great trial of affliction the 2
 abundance of their joy and their deep poverty
 abounded unto the riches of their liberality. For 3
 to *their* power, I bear record, yea, and beyond *their*
 power *they were* willing of themselves; praying us 4
 with much intreaty that we would receive the gift,
 and *take upon us* the fellowship of the ministering
 to the saints. And *this they did*, not as we hoped, 5

but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same
7 grace also. Therefore, as ye abound in every *thing*, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye
8 abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to
11 do, but also to be forward a year ago. Now therefore perform the doing of *it*; that as *there* was a readiness to will, so *there may be* a perform-
12 ance also out of that which ye have. For if there be first a willing mind, *it is* accepted according to that a man hath, and not according to that he hath
13 not. For *I mean* not that other men be eased, and ye burdened: but by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply*
15 for your want: that there may be equality: as it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But thanks *be* to God, which put the same
17 earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

Paul commends those whom he has sent to com-

Chap. 8
plete the
collec-
tion.

And we have sent with him the brother, whose 18
praise *is* in the gospel throughout all the churches ;
and not *that* only, but who was also chosen of the 19
churches to travel with us with this grace, which is
administered by us to the glory of the same Lord,
and *declaration of* your ready mind : avoiding 20
this, that no man should blame us in this abun-
dance which is administered by us : providing for 21
honest things, not only in the sight of the Lord,
but also in the sight of men. And we have sent 22
with them our brother, whom we have oftentimes
proved diligent in many things, but now much
more diligent, upon the great confidence which *I*
have in you. Whether *any do enquire* of Titus, *he* 23
is my partner and fellowhelper concerning you : or
our brethren *be enquired of, they are* the messengers
of the churches, *and* the glory of Christ. Where- 24
fore shew ye to them, and before the churches, the
proof of your love, and of our boasting on your
behalf.

Let wil-
lingness
become
prompti-
tude.

For as touching the ministering to the saints, it 9
is superfluous for me to write to you : for I know 2
the forwardness of your mind, for which I boast of
you to them of Macedonia, that Achaia was ready
a year ago ; and your zeal hath provoked very
many. Yet have I sent the brethren, lest our 3
boasting of you should be in vain in this behalf ;
that, as I said, ye may be ready : lest haply if they 4
of Macedonia come with me, and find you unpre-
pared, we (that we say not, ye) should be ashamed
in this same confident boasting. Therefore I 5
thought it necessary to exhort the brethren, that
they would go before unto you, and make up

beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

- 6 But this *I say*, He which soweth sparingly shall
 reap also sparingly; and he which soweth bounti-
 7 fully shall reap also bountifully. Every man
 according as he purposeth in his heart, *so let him*
give; not grudgingly, or of necessity: for God
 8 loveth a cheerful giver. And God *is* able to make
 all grace abound toward you; that ye, always
 having all sufficiency in all *things*, may abound
 9 to every good work: (as it is written, He hath
 dispersed abroad; he hath given to the poor:
 10 his righteousness remaineth for ever. Now he
 that ministereth seed to the sower both minister
 bread for *your* food, and multiply your seed sown,
 and increase the fruits of your righteousness;)
 11 being enriched in every thing to all bountifulness,
 which causeth through us thanksgiving to God.
 12 For the administration of this service not only
 supplieth the want of the saints, but is abundant
 13 also by many thanksgivings unto God; whiles by
 the experiment of this ministration they glorify God
 for your professed subjection unto the gospel of
 Christ, and for *your* liberal distribution unto them,
 14 and unto all *men*; and by their prayer for you,
 which long after you for the exceeding grace of
 15 God in you. Thanks *be* unto God for his unspeak-
 able gift.
- 10 Now I Paul myself beseech you by the meekness
 and gentleness of Christ, who in presence *am* base
 among you, but being absent *am* bold toward you:
 2 but I beseech *you*, that I may not be bold when I

Final
 exhorta-
 tion to
 cheerful
 and gener-
 ous giving.

Defence
 against
 the charge
 of weak-
 ness and
 cowardice.

Chap. 10 am present with that confidence, wherewith I think
 to be bold against some, which think of us as if we
 walked according to the flesh. For though we walk 3
 in the flesh, we do not war after the flesh : (for the 4
 weapons of our warfare *are* not carnal, but mighty
 through God to the pulling down of strong holds ;) 5
 casting down imaginations, and every high thing
 that exalteth itself against the knowledge of God,
 and bringing into captivity every thought to the 6
 obedience of Christ ; and having in a readiness to
 revenge all disobedience, when your obedience is
 fulfilled.

**Accuracy
 in self-
 measure-
 ment.**

Do ye look on things after the outward appear- 7
 ance? If any man trust to himself that he is Christ's,
 let him of himself think this again, that, as he *is*
 Christ's, even so *are* we Christ's. For though I 8
 should boast somewhat more of our authority,
 which the Lord hath given us for edification, and
 not for your destruction, I should not be ashamed :
 that I may not seem as if I would terrify you by 9
 letters. For *his* letters, say they, *are* weighty and 10
 powerful ; but *his* bodily presence *is* weak, and *his*
 speech contemptible. Let such an one think this, 11
 that, such as we are in word by letters when we are
 absent, such *will we be* also in deed when we are
 present. For we dare not make ourselves of the 12
 number, or compare ourselves with some that
 commend themselves : but they measuring them-
 selves by themselves, and comparing themselves
 among themselves, are not wise. But we will not 13
 boast of things without *our* measure, but according
 to the measure of the rule which God hath distri-
 buted to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, Chap. 10
 as though we reached not unto you : for we are
 come as far as to you also in *preaching* the gospel
 15 of Christ : not boasting of things without *our*
 measure, *that is*, of other men's labours ; but
 having hope, when your faith is increased, that
 16 we shall be enlarged by you according to our rule
 abundantly, to preach the gospel in the *regions*
 beyond you, *and* not to boast in another man's
 17 line of things made ready to our hand. But he
 18 that glorieth, let him glory in the Lord. For not
 he that commendeth himself is approved, but
 whom the Lord commendeth.

11 2 Would to God ye could bear with me a little The funda-
 2 in *my* folly : and indeed bear with me. For I am mental
 jealous over you with godly jealousy : for I have motive of
 espoused you to one husband, that I may present his self-
 3 *you as* a chaste virgin to Christ. But I fear, lest commendation.
 by any means, as the serpent beguiled Eve through
 his subtilty, so your minds should be corrupted
 4 from the simplicity that is in Christ. For if he
 that cometh preacheth another Jesus, whom we
 have not preached, or *if* ye receive another spirit,
 which ye have not received, or another gospel,
 which ye have not accepted, ye might well bear
 5 with *him*. For I suppose I was not a whit behind
 6 the very chiefest apostles. But though *I be* rude
 in speech, yet not in knowledge ; but we have
 been thoroughly made manifest among you in all
 things.

7 Have I committed an offence in abasing myself Why he
 that ye might be exalted, because I have preached preached
 8 to you the gospel of God freely ? I robbed other at Corinth
 without
 charge.

Chap. 11 churches, taking wages *of them*, to do you service. And when I was present with you, and wanted, I 9 was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*. As the truth of Christ is in me, 10 no man shall stop me of this boasting in the regions of Achaia. Wherefore? because I love you not? 11 God knoweth. But what I do, that I will do, that 12 I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

For such *are* false apostles, deceitful workers, 13 transforming themselves into the apostles of Christ And no marvel; for Satan himself is transformed 14 into an angel of light. Therefore *it is* no great 15 thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

Paul forced by his opponents to compare himself with them.

I say again, Let no man think me a fool; if 16 otherwise, yet as a fool receive me, that I may boast myself a little. That which I speak, I speak 17 *it* not after the Lord, but as it were foolishly, in this confidence of boasting. Seeing that many 18 glory after the flesh, I will glory also. For ye 19 suffer fools gladly, seeing ye *yourselves* are wise. For ye suffer, if a man bring you into bondage, if 20 a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face. I 21 speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they 22

Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.
 23 Are they ministers of Christ? (I speak as a fool)
 I *am* more; in labours more abundant, in stripes
 above measure, in prisons more frequent, in deaths
 24 oft. Of the Jews five times received I forty *stripes*
 25 save one. Thrice was I beaten with rods, once
 was I stoned, thrice I suffered shipwreck, a night
 26 and a day I have been in the deep; *in* journeyings
 often, *in* perils of waters, *in* perils of robbers, *in*
 perils by *mine own* countrymen, *in* perils by the
 heathen, *in* perils in the city, *in* perils in the
 wilderness, *in* perils in the sea, *in* perils among
 27 false brethren; in weariness and painfulness, in
 watchings often, in hunger and thirst, in fastings
 28 often, in cold and nakedness. Beside those things
 that are without, that which cometh upon me daily,
 29 the care of all the churches. Who is weak, and I am
 30 not weak? who is offended, and I burn not? If I His sole
ground for
glorying.
 must needs glory, I will glory of the things which
 31 concern mine infirmities. The God and Father of
 our Lord Jesus Christ, which is blessed for ever-
 32 more, knoweth that I lie not. In Damascus the
 governor under Aretas the king kept the city of the
 Damascenes with a garrison, desirous to apprehend
 33 me: and through a window in a basket was I let
 down by the wall, and escaped his hands.
 12 It is not expedient for me doubtless to glory.
 I will come to visions and revelations of the Lord.
 2 I knew a man in Christ above fourteen years ago,
 (whether in the body, I cannot tell; or whether
 out of the body, I cannot tell: God knoweth;))
 3 such an one caught up to the third heaven. And

Chap. 12

I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

Self-
defence
forced
upon him
by their
failure to
defend
him.

Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

- 14 Behold, the third time I am ready to come to you ; and I will not be burdensome to you : for I seek not your's, but you : for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you ; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you : nevertheless, being crafty, I caught you with guile. Did I make a gain of you by any of them whom I sent unto you ? I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you ? walked we not in the same spirit ? *walked we* not in the same steps ? Again, think ye that we excuse ourselves unto you ? we speak before God in Christ : but *we do* all things, dearly beloved, for your edifying. For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not : lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults : and lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.
- 13 This *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time ; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare : since ye seek a proof of Christ speaking in me, which to you-ward is not
- Chap. 12
- A final word in defence of his disinterestedness.
- Yet God is his only judge.
- Why he defends himself.
- Threat of punishment.

Chap. 13 weak, but is mighty in you. For though he was 4
 crucified through weakness, yet he liveth by the
 power of God. For we also are weak in him, but
 we shall live with him by the power of God toward
 you. Examine yourselves, whether ye be in the 5
 faith; prove your own selves. Know ye not your
 own selves, how that Jesus Christ is in you, except
 ye be reprobates? But I trust that ye shall know 6
 that we are not reprobates. Now I pray to God 7
 that ye do no evil; not that we should appear
 approved, but that ye should do that which is
 honest, though we be as reprobates. For we can 8
 do nothing against the truth, but for the truth.
 For we are glad, when we are weak, and ye are 9
 strong: and this also we wish, *even* your perfection.
 Therefore I write these things being absent, lest 10
 being present I should use sharpness, according to
 the power which the Lord hath given me to edifi-
 cation, and not to destruction.

Final ex-
 hortation.
 Saluta-
 tion and
 benedic-
 tion.

Finally, brethren, farewell. Be perfect, be of good 11
 comfort, be of one mind, live in peace; and the
 God of love and peace shall be with you. Greet 12
 one another with an holy kiss. All the saints salute 13
 you. The grace of the Lord Jesus Christ, and the 14
 love of God, and the communion of the Holy
 Ghost, *be* with you all. Amen.

The second *epistle* to the Corinthians was written
 from Philippi, *a city* of Macedonia, by Titus
 and Lucas.

THE EPISTLES OF PAUL THE APOSTLE

I AND II CORINTHIANS

REVISED VERSION WITH ANNOTATIONS

THE FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

PAUL, called *to be* an apostle of Jesus Christ through 1
the will of God, and Sosthenes our brother, unto the 2
church of God which is at Corinth, *even* them that are
sanctified in Christ Jesus, called *to be* saints, with
all that call upon the name of our Lord Jesus Christ
in every place, their *Lord* and ours: Grace to you 3

i. 1-3. **THEME.** *Salutation and benediction from Paul and his companion.*

1. called lays stress on Divine summons, as in verse 2, 'saints (=Christians, as votaries, devotees) by divine summons,' and implies obedience to the summons (Rom. viii. 30).

Sosthenes: perhaps, but not certainly, the ruler of the synagogue (Acts xviii. 17). He joins in the salutation, but not in the composition of the letter (verse 4), though he is doubtless in harmony with its sentiments, and more expressly so than if he were mentioned at the close of the letter.

2. sanctified: separated, in principle, from sin to God through union with Christ Jesus, and called upon to correspond to the principle.

with all: probably all Christians in the neighbourhood, and within reach of the salutation (2 Cor. i. 1).

their Lord and ours, if 'Lord' be correctly inserted, represents an afterthought suggested by the appropriation of Christ to themselves by some in the Corinthian church. 'They, you, Sosthenes and I have all the same Lord.' Then, by inference, he is the common possession of all Christians: an appeal for unity.

3. Grace: the free, active love of God in manifestation.

and peace from God our Father and the Lord Jesus Christ.

4 I thank my God always concerning you, for the grace
5 of God which was given you in Christ Jesus; that in
every thing ye were enriched in him, in all utterance and
6 all knowledge; even as the testimony of Christ was con-
7 firmed in you: so that ye come behind in no gift; waiting
8 for the revelation of our Lord Jesus Christ; who shall
also confirm you unto the end, *that ye be* unproveable
9 in the day of our Lord Jesus Christ. God is faithful,

peace: its spiritual effect in man: reconciliation with God, and all that ensues.

i. 4-9. **THEME.** *Thanksgiving and hope.*

'I thank God for your gifts, notably of utterance and knowledge, and trust in Him to complete His work in you.'

4. was given: at the new departure, when they attached themselves to Christ.

5. utterance . . . knowledge. Paul's choice of the strong points of the Corinthian church, their power of apprehending and expounding Christian truth, is the tact of instinctive kindness and generosity, but it colours his general commendation, suggesting that the general spirituality is not on a level with the gifts. In this respect his generosity takes the form of hope and confidence.

6. even as . . . confirmed in you. They were enriched in correspondence with the fact that the testimony about Christ effected a strong conviction within them.

7. so that ye come behind: rather, 'causing you not to feel behind'—the special force of the Greek negative and middle voice. Not that the feeling is regarded as unjustifiable.

waiting. This 'feeling' helps to inspire and cherish the earnest expectation of—the looking away from all else to—the manifestation, the unveiling, of him through whom these gifts had come.

8. also: for his part, not disappointing your expectation.

unproveable: perhaps rather 'unimpeached'; not without fault but without accusation.

day: of judgement (iv. 3), as the context requires. The day of manifestation will be also a day of judgement (Rom. ii. 16). Cf. Isa. ii. 11, 12, one of the numerous O. T. passages in which the idea of the 'day of the Lord' appears.

9. God is faithful. 1 Thess. v. 24, 'Faithful is he that calleth you, who will also do it,' i. e. (verse 23) make you 'without blame at the coming of our Lord Jesus-Christ.'

through whom ye were called into the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, through the name of ¹⁰ our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfected together in the same mind and in the same

Ecclesiastical Questions. i. 10—vi.

(a) THE TRUE RELATION OF TEACHERS TO CHURCHES. i. 10—iv.

i. 10—17. THEME. *Gentle rebuke of party-spirit* (as inconsistent with the 'fellowship' of verse 9).

ARGUMENT. Avoid divisions, I entreat you: be at one. Call not yourselves (as I hear you do) after various teachers, Paul, Apollos, Cephas, Christ. Is Christ made the portion of one party alone? If so, was Paul also made a Saviour? Away with the thought! I thank God I baptized so few of you: so none (even if they follow out their logical position to its absurd conclusion) can say I claimed them. Such a risk is no outcome of my work: my work is not to baptize, but to preach the gospel of the cross—a cross so unalluring, and preached by me in a way so plain and direct, as not to attract adherents to a philosopher instead of allegiance to itself, or minister to the vanity of a shallow intellectuality instead of impelling to shame and contrition.

On the question of these parties see Introduction, pp. 16–23.

10. the name: that is, 'all that Jesus Christ is in himself, and stands for to you and me.' So John xx. 31, 'that believing ye may have life in his name.' Among the Hebrews and other early peoples names did not merely distinguish, they defined and characterized, or at any rate they connected with some significant fact or idea.

speak (or, rather, 'say'; the same Greek word as 'saith' in verse 12) **the same thing:** make the same public avowal. They are publicly declaring themselves as under different leaders.

divisions (or, rather, 'dissensions') **among you.** They are still one body: there is as yet no rupture or separation, but so far only dissension. See verse 11, 'contentions among you.' The Greek word here used stands at Mark ii. 21 for a 'rent' in a garment, and at John vii. 43 for a difference of opinion.

perfected together: *lit.* 'adjusted': the substantive¹ of this verb is used in secular Greek for a reconciler of factions, a restorer of order.

mind . . . judgement: general thought, particular opinion, if

¹ *καταρτιστήρ* (Herodotus, iv. 161).

11 judgement. For it hath been signified unto me concerning you, my brethren, by them *which are of the household* of Chloe, that there are contentions among
 12 you. Now this I mean, that each one of you saith, I am of Paul ; and I of Apollos ; and I of Cephas ; and I of
 13 Christ. Is Christ divided ? was Paul crucified for you ?
 14 or were ye baptized into the name of Paul ? I thank God that I baptized none of you, save Crispus and Gaius ;
 15 lest any man should say that ye were baptized into my
 16 name. And I baptized also the household of Stephanas :
 17 besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel :

any decided distinction is intended : or, perhaps, understanding, and (then) purpose, decision as flowing from it.

11. them . . . of Chloe. See Introduction, pp. 22 f.

contentions : more than dissensions ; outspoken displays of dissentient feeling.

12. Cephas. According to John i. 42 the name Jesus gave to Simon at their first meeting, but nowhere else found except in 1 Cor. and Galatians. It is striking that, though its Greek equivalent *Petros* is the habitual N. T. name for him, Paul uses the Grecized Aramaic Cephas eight times and Peter only twice (Gal. ii. 7, 8). 'St. Paul's use of Cephas appears to have its motive in indirect references to the words of Palestinian opponents' (Hort). The name here suggests that the party was Jewish (see Introduction, pp. 18 ff.).

13. Is Christ divided ? Better, in accordance with the context, 'Is Christ made a portion (for any party) ?' or, 'Is Christ made a part,' 'reduced to a single quadrant of a circle, the other three quadrants being Paul and Apollos and Cephas ?' (Evans).

baptized into the name of Paul : baptized into allegiance to Paul. Cf. x. 2, 'baptized unto Moses.'

14. lest any man should say. Not referring to any original caution on Paul's part. The meaning is, as we might phrase it, 'a fortunate circumstance (thank God for it !) preventing any man from saying.' Paul does not suppose that any one would have said so, but he points out, with refutation from facts, the absurd logical issue of the attitude of the Paul party.

16. An afterthought : perhaps Stephanas (xvi. 17) reminded him.

17. wisdom of words : argument tricked out in specious philosophic form.

not in wisdom of words, lest the cross of Christ should be made void.

For the word of the cross is to them that are perishing 18
foolishness; but unto us which are being saved it is the
power of God. For it is written, 19

I will destroy the wisdom of the wise,

And the prudence of the prudent will I reject.

Where is the wise? where is the scribe? where is the 20

cross . . . made void. The typical Greek might have been tickled and flattered by the compliment paid to his philosophical acuteness, and might have lost sight of the essence in the accidents, the uncompromising fact in the adornments of it. 'The shameful death for us in our shame' was Paul's 'unvarnished tale.'

['Twas no] pageant
To keep [them] in false gaze.'

i. 18-25. **THEME.** *The foolishness of the cross.*

ARGUMENT. The proclamation of the cross is no foolishness to us who feel its saving power. The prophet's word has come true: God hath shewn the foolishness of worldly wisdom. In His wisdom He provided that not by its wisdom should the world discover Him; not to the 'wise' but to the trustful does the message bring salvation. The wonder-seeking Jew, the wisdom-seeking Greek, cannot away with our Christ crucified: but to all that obey the invitation he is God's wonder-working power and God's wisdom. 'Foolishness' and 'weakness' let it be! They are God's: therefore they surpass all the strength and the wisdom of men.

18. the word: the proclaimed argument.

foolishness. The unreceptive, as at Athens (Acts xvii. 32), 'mocked' at the paradox of a death that brought life, of redemption by a crucified malefactor. In more modern phrase, the idea of self-sacrifice was a 'wisdom' they could not grasp.

power includes the 'wisdom,' the antithesis of the foolishness: it is the 'saving' power, 'the power of God to salvation' (Rom. i. 16), the power to transform us.

19. it is written (Isa. xxix. 14). Paul justifies from prophecy and history his contrast between the wisdom of man and the wisdom of God. God brought to nought the worldly wisdom of the politicians in Israel who, in spite of the prophet's warnings, persisted in negotiating for an alliance with Egypt against Assyria: **reject** or annul, bring to nought.

20. the wise: general and inclusive. **the scribe:** the Jewish

disputer of this world? hath not God made foolish the
 21 wisdom of the world? For seeing that in the wisdom
 of God the world through its wisdom knew not God, it
 was God's good pleasure through the foolishness of the
 22 preaching to save them that believe. Seeing that Jews
 23 ask for signs, and Greeks seek after wisdom: but we
 preach Christ crucified, unto Jews a stumblingblock, and

wise man. **the disputer**: the Greek wise man, with his dialectical acuteness.

world (or age) . . . **world** are here different words (cf. iii. 18, 19). In such a context as this, the one¹ connects the world with time and the time-spirit; the other², with matter and the material spirit. But the evil sense lies in the context, and not in the words themselves. No evil sense attaches to them, for example, in Heb. xi. 3¹, or in Acts xvii. 24².

21. The spirit of the true learner is the childlike spirit. The worldly spirit is not childlike, but vain of its capacity and knowledge. God, 'in His wisdom,' knew that intellectual effort in the worldly spirit could not penetrate His character: it would only be penetrated by intellectual effort in the childlike spirit, that is, by intellect with faith. Accordingly, if we may so say, He provided that faith should be the 'first cause.' Just as the law was a 'schoolmaster' to teach man his impotence to please God, so the intellect was a schoolmaster to teach man his incapacity to know God. The mass of the heathen had failed to see God in creation (Rom. i. 18 ff.), or in their own hearts (Rom. ii. 15): the mass of the Jews had failed to read God aright in their history and their written revelation. Then God taught faith by the apparently wisdomless preaching of the Crucified, the Son who knew and could reveal the Father. Not to the knowing man, but to the believing man, was salvation sent.

good pleasure: decision with kindness.

the preaching: rather, as margin, 'the thing preached,' the subject of the preaching.

22. Seeing that. That is, 'these two statements (in verse 21) are true, seeing that facts confirm them.'

signs: wonders, especially from heaven (Luke xi. 16), accompanying and accrediting the Messiah.

wisdom: philosophy expounding the mysteries that perplexed them.

23. stumblingblock. A crucified, and therefore accursed, Messiah was to the Jew a contradiction and an offence. Most

¹ αἰών.

² κόσμος.

unto Gentiles foolishness ; but unto them that are called, ²⁴ both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God ²⁵ is wiser than men ; and the weakness of God is stronger than men.

For behold your calling, brethren, how that not many ²⁶ wise after the flesh, not many mighty, not many noble, *are called* : but God chose the foolish things of the world, ²⁷

probably a Messiah suffering in any way, and particularly in the way of atonement, was never (though found here and there in Rabbinical writings and in certain second-century circles) a generally accepted Jewish idea.

foolishness. No philosophy, nothing but absurdity, in the idea of Divine power in a crucified man.

24. wisdom : not a mere philosophical system, but a wise, practical method of salvation. The justification, however, of this 'way of God to man' inevitably entails a Christian philosophy. Possibly in these words 'power,' 'wisdom,' there may be a reference to the same words used in Alexandrian speculation as titles for the 'Word.'

i. 26-31. **THEME.** *God's method of 'foolishness' and 'weakness.'*

ARGUMENT. Look, for example, at God's 'weakness' and 'foolishness' in operation in redeeming men—yourselves and others. He is matching the lowly against the lofty, by securing the allegiance of the lowly instead of the lofty, and by securing the triumph of His gospel through the lowly and against the lofty. By godly spirit, through Christ, not by fleshly power, were men to be rescued and renewed, and God has set Himself to make this quite plain, that all vainglory may be done away.

26. your calling : that is, the atmosphere in which your calling took place and was obeyed, an atmosphere of social lowliness and insignificance.

not many wise, &c. : few 'intellectuals,' few political potencies, few (even) of the better class of free citizens. See Introduction, p. 12.

after the flesh : in the merely human sense, and in human estimation.

27 f. the foolish . . . the weak . . . the base (*lit.* of no birth) are exactly antithetical to the three classes before mentioned. The neuter refers to persons, but 'sinks the individuality,' and so brings out the idea of meanness more strongly.

God chose . . . God chose . . . God choose. The repetition emphasizes the chief point—God's the plan, God's the power.

that he might put to shame them that are wise ; and God chose the weak things of the world, that he might put to
 28 shame the things that are strong ; and the base things of the world, and the things that are despised, did God choose, *yea* and the things that are not, that he might
 29 bring to nought the things that are : that no flesh should glory before God. But of him are ye in Christ Jesus,
 30 who was made unto us wisdom from God, and righteousness-
 31 ness and sanctification, and redemption : that, according as it is written, He that glorieth, let him glory in the Lord.

2 And I, brethren, when I came unto you, came not

28. the things that are not: a climax, utter insignificance being emphatically expressed as non-existence.

that he might. This, with the previous **that he might** (occurring twice in verse 27), may possibly be translated 'in such a way as to': this would mean not the direct Divine aim, but the conceived result of the Divine action: a direct Divine aim is mentioned at the conclusion, in verse 29—the prevention of self-laudation.

30. But [boasting is out of place, for] **of him are ye:** that is, 'from Him ye have your being; ye are His children, in Christ Jesus.' Or (though less in accordance with the Greek in N. T. usage), 'it is of Him, it is His doing, that ye are in Christ Jesus.' The **are** may here oppose the **are not** of verse 28.

was made: rather, 'became'; by taking man's nature upon him, Christ became in living personality God's wise plan of rescue.

and righteousness: better, as margin, 'both righteousness and sanctification and redemption.' The bestowal of these three was God's wise plan: Christ was the means of bestowing them. The **righteousness**, as coming first, is the acquittal, the new departure, on the way to **sanctification** (the separation from sin to God), and **redemption** (the consummation of this separation, the embodiment of the idea in reality).

31. that, according as it is written: bringing it about that it should be as it is written.

He that glorieth, &c.: a shortened combination of Jer. ix. 23 f. and 1 Kings ii. 10 (LXX).

ii. 1-5. **THEME.** *Paul's own 'weakness' and 'foolishness' as missionary.*

with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know² anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in³ much trembling. And my speech and my preaching⁴ were not in persuasive words of wisdom, but in demonstra-

ARGUMENT. So did I present myself, and so did I preach among you. I preached not an alluring philosophy, but a Christ crucified. I myself was a poor and feeble and anxious creature; it was the Spirit that shewed its power. Your faith was given not to man's wisdom, but to the power of God.

1. And: that is, 'And in accordance with this Divine rule was my entrance among you.'

came not, &c.: came not proclaiming to you the mystery (or, as margin, 'testimony') 'of God taking as my model pre-eminence in rhetoric or philosophy.' If the reading 'mystery' be correct, it means, as usual, God's plan undiscovered except as revealed. Cf. Rom. xvi. 25, 26.

of God: if with 'testimony,' then testimony proceeding from God about Christ (Rom. i. 1, 2).

2. I determined not to know. Too sweeping and exclusive. Rather, 'I came to no decision to know,' I did not trouble myself to discuss and decide whether I should let it be seen that I knew anything beyond this.

Jesus Christ, and him crucified: not a philosophy, but a Person, and that Person a crucified Person.

3. I was with you: rather, 'I appeared before you,' entered upon my intercourse and dealings with you.

weakness: all that in him and in connexion with him contributed to the impression of absence of human power and to his own consciousness of this absence. We need not exclude the physical, but we must not be content with it. There may have been a sense of inadequacy to face Corinth and its philosophical subtlety after his partial failure among the philosophers at Athens: success seemed likely to be endangered by personal defects and by the difficulty of delivering his message with acceptance. Such an interpretation would be in close accord with the latter part of the verse; for the idea of 'fear and trembling' in Paul's writings is that of nervous anxiety for the proper performance of duty (Phil. ii. 12).

4. speech: my exposition, my argument. **preaching:** matter of my preaching, i. e. the cross, &c.

in persuasive words: clothed in 'winsome (plausible) arguments of (man's) wisdom.'

5 tion of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

6 Howbeit we speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world,

demonstration of the Spirit and of power: '(not in plausibility, but) in proof (coming not from words, but) from spirit and from (moral) power (not philosophical subtlety).' Conviction was borne in by the spirit and power animating the form of presentation. The capital 'S' is not required to shew that (as the next verse affirms) the spirit and power were from God.

5. that . . . stand: either 'God's intention being that,' or 'a fact requiring that.'

stand in: Greek 'be in,' i. e. repose in.

ii. 6-16. **THEME.** *The genuine wisdom in preaching Christ.*

ARGUMENT. Yet there is a wisdom, on which we keep not silence when we are among those mature enough to receive it; a wisdom not of the world or its rulers, who come to nought, but a wisdom of God, only known because revealed, a wise plan determined on by God before the ages, that we might be glorified. The rulers knew it not, or they would not have crucified the Lord that owned and brought us the glory. It was, as the Scripture says, something unheard of, unseen, inconceivable, designed by God for them that love Him. But to us God hath unveiled it by the all-searching Spirit, who alone knows His deep-laid designs; and God, having now given us of His Spirit—made us of the same spirit as Himself—can tell us of these loving, spontaneous designs. So, having learned them, we preach them, in words which that Spirit teaches, matching spiritual words to spiritual things. But the man that has not this Spirit cannot bring these things to the test: to him they seem foolish. The man, however, that has the Spirit can test all these things, and cannot be tested by him that has it not. For, just as the Scripture says in regard to the Orderer of the universe, no one knows the mind of Jehovah so as to (test or) instruct Him; so, as we have the mind of the God-knowing Christ through the Spirit, no unspiritual man can test or instruct us.

6. perfect: rather, as in the margin, 'full-grown'; mature Christians, as contrasted with the 'babes in Christ' of iii. 1. The word is relative, like 'righteous,' 'blameless,' and similar words, when applied to humanity. Possibly, as the word 'mystery' follows almost immediately, there is a reference to the idea of 'initiation,' the 'fully instructed' (in the Greek mysteries) being contrasted with the 'novices.'

the rulers of this world. The usual interpretation makes

which are coming to nought : but we speak God's wisdom 7

these correspond to the 'wise,' 'mighty,' 'noble' of i. 26, and explains their crucifixion of Christ (verse 8) by their action through their 'types,' Pilate and the Sanhedrin. Another interpretation (akin to the 'evil spirits' interpretation of Origen and other Fathers) makes these rulers the angelic governors to whom, according to the Jewish belief, inherited in a modified form by the early Church, the world (or, according to the Church view, the non-Christian world) was subject (Heb. ii. 5, 'not unto angels did he subject the world *to come*'). In the discharge of their functions some of these governors (the 'watchers' of the *Book of Enoch*) became actually disobedient to God, and positively evil (Eph. vi. 12, 'the world-rulers of this darkness'; 2 Cor. iv. 4, 'the god of this world'; Eph. ii. 2, 'the ruler of the power of the air') : all were imperfect (Job iv. 18, 'his angels he chargeth with folly'; compare the angels of the churches in Revelation) in their methods (Gal. iii. 19, '[the law] administered by the medium of angels'), and in their knowledge (1 Pet. i. 12, 'which things angels desire to look into'; Enoch xvi. 3, 'though the hidden things had not been revealed to you [the watchers], you knew worthless mysteries'; Eph. iii. 10, 'that now unto the principalities and the powers in the heavenly places might be *made known through the church the manifold wisdom of God*, according to the eternal purpose which he purposed in Christ Jesus our Lord'); compare also *Ascension of Isaiah* (probably a work of the second century) ch. x. (God speaking to Christ says), 'Nor shall all the rulers of that world know that thou art Lord with me' (these rulers being angelic); and Ignatius' *Letter to the Ephesians*, 17 (in a reference to 1 Cor. i. 20) : 'Hidden from the ruler of this world were the virginity of Mary and her child-bearing, and likewise also the death of the Lord—three mysteries to be cried aloud. . . . From that time the ancient kingdom was pulled down.' Thus, though these governing powers had a wisdom, it was not the 'wisdom of God' (Eph. iii. 10) : they had not apprehended the saving plan of God in Christ, and under their responsible governance Christ had been crucified (John xiv. 30, 'the ruler of the world cometh'). It was these obscuring media of world-government that Christ, in his self-revelation, stripped off from himself and made a show of openly (Col. ii. 15), and thus they were 'being brought to nought' (verse 6) : crucifying Christ they prepared their own destruction. Cf. 1 Cor. xv. 24, 'when he shall have brought to nought all rule and all authority and power': also John xii. 31, 'how shall the ruler of this world be cast out'; xvi. 11, 'the ruler of this world hath been judged.'

Both interpretations have their difficulties. But the latter interpretation would save us from the harshness (1) of explaining

in a mystery, *even* the *wisdom* that hath been hidden, which God foreordained before the worlds unto our
8 glory : which none of the rulers of this world knoweth :

the phrase 'which are coming to nought' as immediately referring to Pilate, Annas and Caiaphas, by this time dead ; (2) of making these three rulers representatives of an esoteric wisdom which Paul might have taught to the mature but did not teach ; (3) of assigning to the political rulers of the world generally, living in Paul's time, the responsibility of the crucifixion. (Observe the tense 'knoweth' in verse 8.)

The parallel usually cited in support of the former interpretation—Acts iii. 17, 'And now, brethren, I wot that in ignorance ye did it, as did also your rulers' (a conciliatory expression from Peter's speech in the portico of Solomon)—is tempting in its applicability, but has a different context. It has no savour of world-wide responsibility or of a wisdom not of God, or of an ignorance on the part of 'present' rulers. It is a strong argument, however, in favour of this interpretation that the wisdom not of God in the previous context is a 'wisdom of men' (verse 5) ; see also verse 9. But possibly the wisdom may be so characterized on the principle of 'like rulers, like people.'

7. in a mystery. In the N. T. 'mystery' never means something which, like Transubstantiation, must be taken on faith and which is altogether beyond the human intellect to understand. It nearly always means something which has been hidden in the counsels of God, but which God has now revealed (Rom. xvi. 25, 26), and not for a select few, like the Greek 'initiated,' but for all. Occasionally it refers to something which is still partially concealed, but will in time be fully known ; as, for example, the 'mystery of iniquity' (2 Thess. ii. 7). It is never used in the N. T. of what have since been known as the Sacraments. Here, if the phrase be taken with 'wisdom,' it means 'contained in a revealed mystery' ; if with 'speak,' it means 'in the publication of a mystery.'

before the worlds. The world¹ in its relation to time (see i. 20) has its successive periods, hence the plural. God marked out His wise plan of redemption before all time began.

unto our glory : to bring about the manifested perfection of our human nature. 'Glory' is manifested excellence, splendour, in the abstract or in the concrete². In Rom. iii. 23, 'All have sinned and fall short of the glory of God,' glory is the manifested perfection of God's character : in Luke ii. 9, 'The glory of the Lord shone round about them,' glory is the radiant splendour

¹ αἰών.

² See Hastings' *Dictionary of the Bible*. GLORY.

for had they known it, they would not have crucified the Lord of glory : but as it is written,

9

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him.

But unto us God revealed *them* through the Spirit : for 10
the Spirit searcheth all things, yea, the deep things of
God. For who among men knoweth the things of a man, 11
save the spirit of the man, which is in him? even so the

betokening His presence. At the Transfiguration (Luke ix. 32, 29) Moses and Elias 'appeared in glory,' and the form of Christ himself became 'white and dazzling.' Possibly the appearance to Paul of the Lord in light before Damascus gave him the idea of the 'body of His glory' (Phil. iii. 21) to the likeness of which 'the body of our humiliation' was to be changed. Accordingly, the glory here seems to include both the character and the token of it, the spiritual nature and the 'spiritual body'; both together constituting the manifested perfection of our human nature.

8. would not have crucified. Supposing these are angelic rulers, they did not know that Christ was the medium of 'making peace' for them also (Col. i. 20; Eph. i. 10).

the Lord of glory. The Lord who owned the glory and was actually, then and there, bringing it to us.

9. but as it is written: add, 'so has it come to pass.' The succeeding construction is a broken one, the resuming phrase, 'whatsoever things,' being superfluous. If this is a quotation from any part of the O. T. it is a very free one. Some suggest a combination of Isaiah lxiv. 4 and lxv. 16, 17. Jerome says it occurred in the *Ascension of Isaiah* and the *Apocalypse of Elias*, but the date of these works is still conjectural.

Whatsoever things. Blessings both present and future; all that Christians enjoy and will enjoy in and through Christ. Not merely the joys of heaven.

10. the deep things of God: things unsearchable unless God shew them; the 'ways past tracing out' (Rom. xi. 33), by which He wins over human nature to Himself. This is the side of God's 'mind' (verse 16)—the redemptive side—on which the context lays stress. These are the things which were revealed ('in part,' 1 Cor. xiii. 12) when men became spiritual, that is, came into contact with God's Spirit through believing (i. 21).

11. The Spirit of God is here that by which He knows Himself,

- things of God none knoweth, save the Spirit of God.
 12 But we received, not the spirit of the world, but the spirit
 which is of God; that we might know the things that are
 13 freely given to us by God. Which things also we speak,
 not in words which man's wisdom teacheth, but which the
 Spirit teacheth; comparing spiritual things with spiritual.
 14 Now the natural man receiveth not the things of the Spirit

His self-consciousness. Our intellectual point of contact with God is our self-consciousness. Paul is, for the moment, comparing the Divine and the human solely from this, the intellectual, standpoint of similarity. Through this point of contact God can reach us and teach us. But there must be the moral point of contact too; and this, in verse 12 and onwards, Paul takes into full consideration: our spirit must not be the 'spirit of the world': we must not be merely 'natural': we must, in other words, be trustful (i. 21).

12. we received: when we began to trust.

the spirit of the world. This may be the spirit, the temper, of self-sufficient (and therefore insufficient) wisdom, by which the world had been unable to find out God (i. 21). Or it may have a reference to the 'rulers of the world' (ii. 6), the spirit rulers of the non-Christian world (if that be the correct interpretation), who had failed to perceive God's ways. Like rulers, like people (see note on verse 6 *ad finem*): the same spirit pervaded both. Such a spirit would be the 'spirit of servitude,' Rom. viii. 15 (cf. John xv. 15, 'The servant knoweth what his lord doeth'), which is there opposed to the 'spirit of adoption,' the only spirit that can really come into contact with the 'spirit that is of God,' and, in the childlike temper, learn and receive of Him.

are freely given: rather, 'were freely given'; that is, when we took the new departure: hence the past tense.

13. also we speak: because we know them, and know them to be true.

words: perhaps, rather, 'arguments.' As human philosophy had failed to know God's ways, arguments derived from that philosophy would have been incongruous. Spiritual facts must be matched with spiritual arguments. Philosophy, such as it then was, and the cross, spoke different languages.

14. natural man: *lit.* 'psychic,' 'soulish'; here opposed to 'pneumatic,' 'spiritual' (cf. Jude 19). The adjectives have thus reached an antithesis which is foreign to the original substantives 'soul' and 'spirit.' But the antithesis has an intelligible history. According to the story of the creation, God's Spirit was the creating influence which made man a 'living soul' (Gen. i. 2, with ii. 7).

of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself ¹⁵ is judged of no man. For who hath known the mind ¹⁶ of the Lord, that he should instruct him? But we have the mind of Christ.

Thus, though in Hebrew thought soul and spirit in man are never psychologically differentiated, 'soul' is prominently connected in idea with created man, and 'spirit' with the creating God. This seems to be the reason why 'spirit' is used in the N.T. for the regenerating (re-creating) influence of God, and also preferred (especially by Paul) for the 'soul' as regenerated and gradually assimilated to the Divine indweller (Rom. viii. 9, 10)¹. So the 'psychic' man stands for man as he is by nature, the 'pneumatic' man for man as he has been quickened by regeneration.

receiveth not: accepteth not, welcometh not.

know. This is the stage higher than receiving. It indicates more maturity.

judged: better, 'tested.' The Greek word refers to the preliminary investigation² corresponding in some degree to the work of our grand jury. (See Lightfoot, *Fresh Revision*, pp. 69 ff.) Only the spiritual man has the means of examining them. They are a bewilderment to the natural man.

15. all things. Spiritual illumination gives a capacity of setting in their right light all things within its scope.

16. The argument is strengthened by an adaptation of Isa. xl. 13, where the faithless Israelite and the idolater are ironically challenged to give up their manner of measuring Jehovah's wisdom and providence by their own small 'span.'

No distinction is intended to be drawn between 'mind' and 'spirit' (verse 14). 'Mind' is the LXX equivalent here for the 'spirit' of the Hebrew. Both, in this context, signify the comprehending faculty.

we have the mind of Christ. The emphasis is not on 'Christ,' but on 'we have.' 'We, spiritual men, are in possession of that mind of the Lord, and therefore are beyond the examination of the man who has it not.'

No distinction is intended between 'the Lord' and 'Christ.' The apostle ingenuously substitutes 'Christ' for 'the Lord' of the O. T., and passes from the latter to the former without comment;

¹ See an article (by the present writer) in the *Expositor*, 1st series, vol. xii, 'A New Testament Antithesis.'

² ἀνακρίσις.

3 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ.
 2 I fed you with milk, not with meat; for ye were not yet
 3 able *to bear it*: nay, not even now are ye able; for ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner
 4 of men? For when one saith, I am of Paul; and another,
 5 I am of Apollos; are ye not men? What then is Apollos? and what is Paul? Ministers through whom ye believed;
 6 and each as the Lord gave to him. I planted, Apollos
 7 watered; but God gave the increase. So then neither is

cf. Rom. x. 13. Of course, it is through Christ that we come to know God, the 'Spirit of Christ' and 'the Spirit of God' being one and the same (Rom. viii. 9, 10).

iii. 1-9. **THEME.** *The carnality of the Corinthians exhibited in their partisanship.*

ARGUMENT. And this applies to you and your discussions. When I first stayed with you I found I could not treat you as spiritual, unfolding the Divine wisdom to you as to the full grown, but as men of flesh, as Christians indeed but Christian infants, needing milk and not solid meat. And ye are infants still, with the flesh still dominant. Do not your jealousies and strifes, your preferences for one teacher above another, shew it? You do not perceive that the teachers are mere instruments: God is the motive power; why do you set them up as heads? I, the planter, Apollos, the waterer, work together as one instrument: how can you make us dividers? Divided only are we as each bears his own responsibility and receives his own reward: united are we as God's co-workers: God's field are ye, God's building.

1. **carnal**: beings of flesh, such as babes are, not yet quickened to intelligence. In verse 3 the word for **carnal** is more ethical, 'with fleshly tendencies.'

2. **milk**. For samples of elementary Christian teaching see Heb. v. 11-vi. 2. Cf. also 'Christ crucified,' ii. 2.

3. **not even now**: after all your experience.

4. **men**: mere natural men.

5. **Ministers**: serving-men. The Greek word connotes 'lowliness' in service. (See Hastings' *Dictionary of the Bible*. MINISTER.)

and each: *lit.* 'and, as the Lord gave to each, [so each ministered].'

7. **So then**. The argument is: 'What is planting worth, and

he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and 8 he that watereth are one: but each shall receive his own reward according to his own labour. For we are God's 9 fellow-workers: ye are God's husbandry, God's building.

According to the grace of God which was given unto 10

what watering, if there be no power behind both to make the plant grow? So then,' &c.

8. one: *lit.* 'one thing.' The neuter helps to lay stress on the mere instrumentality, and the neuter singular on the inseparable unity in interest and aim.

but each, &c. This seems to be interjected as a corrective, the thought not being developed till verse 10, where the new idea of building harmonizes exactly with it. 'I do not mean that each is not individually regarded by God and will not be individually recompensed.'

9. Appears to continue the main thought that God is all in all: His the band of workers, His the field, His the building. This seems better than to make Paul 'go off' at the clause referring to recompense: 'God's is the work, and God is a sure and just paymaster.' The explanation 'fellow-workers with God' breaks away from the leading idea that God is all in all.

fellow-workers. This fellowship is best interpreted of the human workers doing the 'one thing' (of verse 8) together.

husbandry: better, 'tilth,' the 'tilled land' of the margin. This illustrates the idea of the natural forces of church development which God sets going, while the 'building' in the next clause brings out more clearly the work of the artificers. The responsibility of each artificer for the quality of his work in the building is the suitable sequence in the next paragraph. The connexion is obvious between this sense of 'building' and the sense of 'edification' (xiv. 3) which the same word¹ also bears.

iii. 10-15. **THEME.** *The one foundation and the responsibility in building upon it.*

ARGUMENT. It was God who by His special gift to me enabled me like a skilled masterbuilder to lay a foundation, and it is for others to build thereon. But each of them must look to his work. The foundation indeed is laid once for all: it is Jesus Christ. But each builder upon it is responsible for his material and his work: the day of judgement and manifestation will shew its quality: the test of fire will decide its durability. If it be durable, he will be recompensed; if not, his will be the loss, and, though

¹ οἰκοδομή.

me, as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed
 11 how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ.
 12 But if any man buildeth on the foundation gold, silver,

he himself shall be rescued, he will be like a builder escaping through the fire that burns up his work.

10. grace of God. Carrying on the thought that all was of God. The grace here is the grace making Paul an apostle, a founder of churches. He founded the Corinthian church (see a different figure, iv. 15) on the foundation 'Christ crucified' (ii. 2).

wise: with a wisdom from God, ii. 7. But the word used¹ is the regular epithet for a 'skilled' craftsman. The whole expression is found at Isa. iii. 3, and 'wise' is the word applied to 'the men that wrought all the work of the sanctuary' (Exod. xxxvi. 4).

masterbuilder: not architect in our sense, but chief among the workers with their hands. God was the architect, the maker of the plan.

as a wise masterbuilder. There is no self-complacency here. He acted *like* a skilled masterbuilder in being careful about a foundation, not like the man in the parable (Luke vi. 49) who did 'without a foundation.'

and another. Perhaps better than 'but,' which would anticipate the *but* of the next clause. No contrast here is called for, as if Paul were a little doubtful about the work of his successors, Apollos and others. **Another** may easily mean 'another in each case,' as the 'each' that follows suggests.

buildeth: more graphically, 'is (now) building'—i. e. at Corinth. So also in the following clause, **how he buildeth.** The **how** refers principally to the material.

11. A parenthesis to the effect that the foundation is settled: that cannot be changed; but the superstructure depends on the workman. Paul (with an accent of warning) takes it for granted that the workman is building upon the foundation.

that which is laid. Even Paul, the founder, had, so to say, to lay what had been laid already by God.

12. Two kinds of material; the durable (gold, silver, costly stones), the perishable (wood, hay, stubble). The former would be the material of a palace, the latter of a 'mud hovel.' Possibly there is an echo of Mal. iii. 2 f., iv. 1, where the fire is pictured as purifying the gold and silver (not the idea here), and destroying the stubble, the root and the branch. In those passages there is

¹ σοφός.

costly stones, wood, hay, stubble ; each man's work shall ¹³ be made manifest : for the day shall declare it, because it is revealed in fire ; and the fire itself shall prove each man's work of what sort it is. If any man's work shall ¹⁴ abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss : ¹⁵ but he himself shall be saved ; yet so as through fire.

Know ye not that ye are a temple of God, and *that* ¹⁶

also 'the day of his coming' (i. e. to judgement) shortened into 'the day.' So also in this Epistle 'the day of the Lord Jesus Christ' (the 'Lord' of the O. T. in this connexion), i. 8, is shortened here (verse 13) into 'the day.' Cf. 'that day,' 2 Thess. i. 10; 2 Tim. i. 12, iv. 8. The 'day' stands so distinctly for the 'judgement' that even 'human judgement' is spoken of (iv. 3) as 'human day.'

13. There are two thoughts : the day reveals by its light, and the light is as the light of testing fire. The figure of fire is from the familiar O. T. imagery of the presence of Jehovah, as in the burning bush and on Sinai.

14, 15. reward...loss. Their nature is not described ; but any reward or loss that was not spiritual would be out of harmony with the atmosphere.

15. he himself shall be saved. The builder, though a faulty workman, is himself a Christian ; that is the supposition.

yet so as through fire. Not purifying fire (see on verse 12). The picture is of the builder escaping, perhaps scarred or singed, through the fire that is devouring his handiwork.

iii. 16, 17. **THEME.** *The peril of marring God's temple.*

ARGUMENT. God's building I have said ye are (verse 9). Surely ye know that ye are more, that ye are God's shrine, the sanctuary in which He in His Spirit dwells. If any man so builds as to mar this shrine, him will God mar ; for God's sanctuary is set apart to Him, and such are ye. Whoso then mars you, him will God mar.

For the succession of thought (building, shrine, dwelling-place) cf. Eph. ii. 20-22.

The connexion with the preceding seems to be that a workman (in teaching, in example) may so build as to bring ruin, or may ruin the temple already built. The immediate thought is that, by fostering dissensions, he may cause rending. Such are worse than bad builders (verse 15) : they are destroyers. The bad builder may escape : the destroyer will be himself destroyed. Both Jew

- 17 the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.
- 18 Let no man deceive himself. If any man thinketh

and heathen would understand the force of the metaphor from injury done to a sanctuary, and the penalty for such sacrilege.

16. The Greek word used¹ stands for the inner sanctuary or shrine where the deity was supposed to dwell. Within the Holy of Holies in the tabernacle had rested the luminous cloud, the symbol of God's presence, which later Jews named the Shechinah. The Shechinah of the Christian Church was the Spirit: He dwelt in the individual Christian (Rom. viii. 9, 10) and in the collective body (as here), setting them apart from sin to God in principle and in process.

17. destroyeth . . . destroy. The Greek word² is not a common one for the judgements of God, but the repetition of it, by a kind of word-play, serves to represent the punishment as equal to the offence. Only once again in the N.T. is the word (or any compound of it) used of God, and then with a similar repetition (Rev. xi. 18) for a similar purpose.

holy. Continually an epithet of the tabernacle and the temple (Heb. ix. 1-3; Ps. v. 7).

which temple ye are, or 'And such are ye.' Whether the thought is 'ye are God's temple' or 'ye are holy,' the conclusion is the same—'ye must not be marred.'

iii. 18-23. **THEME.** *This warning emphatically applied to party-makers and party-lovers.*

ARGUMENT. Let no man mar God's shrine, rend your Christian body, by deceiving himself that he is so wise as to discern that one teacher deserves preference above another. Let such a wise-acre, imagining that he can mingle worldly and spiritual standards, learn that his wisdom is, before God, foolishness, as the Scripture teaches: this will be his first step towards true wisdom. Let no man, then, boast that he belongs to a human teacher. For all teachers, yea, all things whatsoever, belong to you, as ministers for your service, and you belong to Christ and to no one else, and he belongs to God: so between you and God stands no human master.

18. thinketh that he is wise among you in this world: fancies himself as being a 'worldly-wise-man' in church relations; is self-complacent in the critical acumen with which he chooses his teacher and renders allegiance to him.

¹ ναός.

² φθείρω.

that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of 19 this world is foolishness with God. For it is written, He that taketh the wise in their craftiness : and again, The 20 Lord knoweth the reasonings of the wise, that they are vain. Wherefore let no one glory in men. For all 21 things are yours ; whether Paul, or Apollos, or Cephas, 22 or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ 23 is God's.

Let a man so account of us, as of ministers of Christ, 4

become a fool : give up his fancied wisdom.

19. He that taketh : *lit.* 'grippeth,' as a man would grip what is slippery or elusive. A free quotation from Job v. 13 : the only quotation from Job in the N. T.

20. From Ps. xciv. 11, with the **wise** substituted for 'men.'

21. in men : saying, for example, 'I am Paul's man,' i. 12.

all things : including all teachers. You are not theirs, one section of you belonging to one teacher, another section to another : they, all together, belong to you, all together. Further, all **things** are yours ; **the world**, i. e. the whole order of material things ; **life or death**, i. e. whether you live or die, it works for your good ; **things present or things to come**, i. e. time in all its relations is your servant.

23. And you belong to none but Christ, and Christ belongs to none but God. This seems to carry on the thought better than if we try to make the last two clauses reasons for the preceding 'all things are yours.' Paul suddenly admits the fact that we are not final owners, but the ownership over us is not human : we belong to Christ, and through him to God.

iv. 1-5. **THEME.** *The Lord the only judge of His servants.*

ARGUMENT. While we teachers, then, are ministers to you, we are Christ's subordinates, we are God's stewards, the dispensers to His household of His revealed truths. As such regard us. This being so, one thing more is required : a steward is expected to be faithful. Now, you Corinthians pass your teachers under review, you approve one and thereby you censure another. For myself, however, it is of the smallest import that you, or any man, should test me : I do not even test myself ; for such test would be incomplete and unsatisfying. Though I am not conscious of

2 and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.
 3 But with me it is a very small thing that I should be judged of you, or of man's judgement: yea, I judge not
 4 mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the
 5 Lord. Wherefore judge nothing before the time, until

faithless stewardship, that does not acquit me: he that testeth me is the Lord. Anticipate not, therefore, in anything the Lord's judgement by previous investigation of your own. He will bring out all the hidden evidence; He will unveil all motives and aims; and He will then assign to each his due appreciation.

1. **ministers.** The Greek word here¹ connotes subordination, while the Greek word iii. 5² connotes the rendering of service.

stewards were slaves like other servants, but in a more trusted position, dispensing to the servants generally the food they required. The Christian community is now represented not as a building or as a sanctuary, but as a household.

mysteries: not secrets hidden, but secrets revealed (see ii. 1-7), revelations of spiritual truth.

2. **Here, moreover:** perhaps, 'this being the case, one further thing is looked for.' Simply to be a steward is not sufficient: the steward must be faithful.

3. **judged:** better, 'examined,' 'passed under review.' The same Greek word as in ii. 14, but not as in verse 5 below.

judgement: *lit.* 'day'; any day of trial fixed by man. See iii. 13.

4. **I know nothing against myself:** *lit.* 'Nothing (guilty) am I conscious of to myself.' This may stand as it is if we regard it as a general reference by Paul to his fulfilment of his duty as a dispenser of revealed truth. Or it may possibly be a hypothetical concession, 'Supposing I know nothing against myself,' though the passages usually quoted in support of this view are not quite parallel (e.g. Rom. vi. 17, 'Thanks be to God that ye were the servants of sin but became obedient,' where the concessive sentence is not hypothetical: it is 'though ye were,' not 'supposing that ye were').

he that judgeth me is the Lord. By His test alone can I be properly acquitted or condemned.

5. **judge:** that is, 'pass judgement³,' the sequel of the preliminary investigation (see ii. 14).

¹ ὑπηρετάς.

² διάκονοι.

³ κρίνετε.

the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God.

Now these things, brethren, I have in a figure trans- 6

iv. 6-13. **THEME.** *Contrast between self-glorification of Corinthians, and humiliation of Paul and his colleagues.*

ARGUMENT. I have spoken of your relations to your teachers as though the only heads of parties were myself and Apollos, a headship I could most freely criticize and condemn without being misunderstood. By making myself and my friend the pivots of my censure, I can teach you best not to transgress Scripture by glorying in men, and not to be self-satisfied in your partisanship for Paul against Apollos or Apollos against Paul. For which of us two gives you any justification for such self-satisfaction by putting distinction upon you as a specially sagacious 'wise man,' a 'Pauline,' an 'Apollosite'? What Christian wisdom have you that you have not received through our ministry? Why then do you glory as if it were your very own? Doubtless you are already great people, kings come to your full kingdom of wisdom and glory. But look at us, the head and front of your glorying! We sit not on thrones with you: nay, would that your thrones were already set, that we might sit with you thereon! For it seems as if God had put us forth in the arena as the last and most worthless of all the struggling victims, with the seal of death upon us, a spectacle to the whole amphitheatre of angels and of men. You forsooth, in Christ, are wise, strong, full of honour: we, for Christ's sake, are fools, weak, despised. Not yet is there any abatement for us in hunger, thirst, nakedness, chastisement, homelessness, toilsome handiwork. Abjects are we, poor spiritless creatures, blessing when reviled, passive when persecuted, only appealing when defamed; the offal of the world, the refuse of society, such we became, and such we continue to be.

6. in a figure transferred: modified the form of, so as to apply to myself and Apollos alone instead of to others also. There is no thought here of *fiction*. The party-spirit on behalf of Paul and Apollos actually existed, but probably not in so violent a form as the party-spirit on behalf of more Judaizing teachers. To such, without naming them, he may covertly refer. He could best rebuke the tendency to glory in men when he selected himself and Apollos (his friend, now with him) from among the men gloried in. Incidentally this suggests the substantial agreement between them.

ferred to myself and Apollos for your sakes ; that in us ye might learn not *to go* beyond the things which are written ; that no one of you be puffed up for the one
 7 against the other. For who maketh thee to differ ? and what hast thou that thou didst not receive ? but if thou didst receive it, why dost thou glory, as if thou hadst not
 8 received it ? Already are ye filled, already ye are become rich, ye have reigned without us : yea and I would that
 9 ye did reign, that we also might reign with you. For, I think, God hath set forth us the apostles last of all, as

for your sakes. He could most effectually set them right in this way.

in us: in our case ; the absurdity of glorying in us being demonstrated.

for the one against the other : for the one teacher against the other.

7. The usual reference to God as the giver of any superiority is not suitable to the context. The idea appears to be that neither Paul nor Apollos does anything to feed the self-complacency of his partisans by his marked approval of their discriminating wisdom ; and that such Christian wisdom as the partisans possess is, after all, not of their own making, but has come to them through the ministry of the teachers.

8. An ironical comparison of the full, rich, royal dignity of the self-complacent Corinthian intellectuals with the abject condition, outwardly regarded, of those in whom they gloried (that they might glorify themselves) and who had raised them to their fancied regal state. There is an implied argument from paradox. 'If we, who, by Christianizing you, have lifted you up, are still so low, how can you be as exalted as you take yourselves to be, already satiated, enriched, becrowned, as if there were nothing higher to attain, and leaving us behind, hungry, destitute, dishonoured, who made you what you are ?'

The second part of this verse is a flash of deep feeling in the midst of the irony as he thinks upon the afflictions of the apostolic calling. Paul's irony never lasts long without a break¹.

9. **I think:** this is the appearance of things.

set forth: made a show of, like gladiators in the arena.

last of all: 'the grand finale,' criminals all doomed to

¹ See article by the present writer, 'The Irony of St. Paul,' *Expositor*, 2nd series, vol. viii. 92.

men doomed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, working with our own hands: 12

fight till they died; so bringing to a climax the bloodthirsty excitement of the spectators.

the world, and to angels, and to men: better, 'the universe, both angels and men.' All created beings are pictured as gazing on the tragedy.

10. fools . . . weak . . . dishonour: in the eyes of the world, on account of the nature of the redemption they preached (see i. 18-28) and the privations they endured.

wise in Christ: more exactly, 'shrewd as Christians.' Your Christian standing, you maintain, enables you to be shrewd judges of the respective merits of your teachers, and to combine worldly with spiritual wisdom, so as to avoid the contempt and suffering the cross entails. See iii. 18.

strong. Perhaps a reference to the boastful strong-mindedness which laughed at scruples about meats offered to idols and was inconsiderate towards weaker brethren. See viii.

ye have glory: *lit.* 'ye are glorious.' There is a glitter about the word which recalls their self-glorification on the ground of their critical acumen: perhaps also their quasi-philosophical attitude attracted to them some reputation from the outside world. Cf. ii. 1, 2, 5, 6.

11. Even unto this present hour (verse 13, **even until now**). There is no break in our sufferings, however happy may be your lot.

naked: lightly, thinly, insufficiently clothed. The substantive stood for a light-armed as opposed to a heavy-armed soldier.

buffeted: *lit.* 'struck with the fist,' the punishment of slaves (1 Pet. ii. 20). Christ was so smitten (Matt. xxvi. 67). Used here of general maltreatment (2 Cor. xii. 7).

no certain dwellingplace. As the Son of Man, Matt. viii. 20, so his persecuted followers, Matt. x. 23, and here his wandering preachers.

12. working. Manual labour was despised by Greeks and Romans; and Paul's labour was not only work but toil, sometimes by night (1 Thess. ii. 9), that there might be time for preaching in the day.

being reviled, we bless ; being persecuted, we endure ;
 13 being defamed, we intreat : we are made as the filth of
 the world, the offscouring of all things, even until now.
 14 I write not these things to shame you, but to admonish
 15 you as my beloved children. For though ye should have
 ten thousand tutors in Christ, yet *have ye* not many

bless . . . endure . . . intreat. Absence of revenge, as the world thought, intensified the insult : what then of rendering good words for evil ! **Intreat**, i. e. 'exhort to return to a better mind.' This goes a step further than mere endurance.

13. filth: *lit.* 'what is cleansed off,' 'the offscourings.'

offscouring: *lit.* 'what is scraped off.' **all things:** rather, 'all men.'

Lightfoot recalls that both the Greek words 'were used especially of those condemned criminals of the lowest classes who were sacrificed as expiatory offerings, as scapegoats in effect, because of their degraded life . . . in the belief that they would cleanse away, or wipe off, the guilt of the nation.' Thus the apostles were like men cleansing away the guilt of 'the world,' wiping off the sin of 'all people.'

iv. 14-21. THEME. *Admonition as of a father to his children, some of whom need severe correction for self-conceit.*

ARGUMENT. Not to shame you do I write thus, but as my beloved children to admonish you. Christian tutors by the myriad you may have, but only one Christian father: for in Christ Jesus, through the preaching of the gospel, it was I that begat you. As children, then, imitate me your father. With this as my desire I have sent you Timothy, himself a beloved and faithful child of mine in the Lord, to remind you of what you have forgotten, my ways as a Christian teacher, not only when I taught you, but when I teach anywhere in any church. [Simplicity and self-repression in preaching are my mottoes: may they also be yours, i. 17, ii. 1, 2.] But some have been puffed up, thinking themselves masters of the situation, and that I was afraid to shew myself among you; but I will come to you, and that quickly, if the Lord will, and will take note not of what these puffed-up people can say, but of what they can do; for not on speech but on power does the kingdom of God rest. How then do you wish me to come to you? With the rod of correction, or in Christian love and the spirit of self-repressing gentleness?

15. tutors: 'pedagogues,' child-leaders, child-trainers, superior slaves employed to keep the child in order. Not an unsuitable expression for the aggressive supervisors of the Corinthian church,

fathers: for in Christ Jesus I begat you through the gospel. I beseech you therefore, be ye imitators of me. 16 For this cause have I sent unto you Timothy, who is my 17 beloved and faithful child in the Lord, who shall put you in remembrance of my ways which be in Christ, even as I teach everywhere in every church. Now some are 18 puffed up, as though I were not coming to you. But 19 I will come to you shortly, if the Lord will; and I will know, not the word of them which are puffed up, but the power. For the kingdom of God is not in word, but in 20 power. What will ye? shall I come unto you with a rod, 21 or in love and a spirit of meekness?

especially as we find them developed at the date of the Second Epistle (2 Cor. xi. 20, 21). It recalls also the description of the Corinthians as 'babes in Christ' (iii. 1).

17. Timothy, a loyal child, able to shew what imitation was and to justify it. Probably he was going round by land on a 'visitation,' while the letter, being sent across the sea, would arrive before him.

my ways . . . even as I teach. Paul did not 'teach his ways.' The meaning is, 'how I conduct myself as a teacher.' His ways were not those of self-aggrandizement and party-making by means of showy teaching; and he had behaved himself in Corinth only as he behaved himself everywhere.

18. Perhaps they had heard that Timothy was coming and not Paul. From this fact or from the length of Paul's absence they could argue that he was afraid to come.

some are puffed up: more exactly, 'some were puffed up,' i.e. on hearing or inferring. These 'some' were probably partisans of other teachers, or men who in intellectual arrogance aspired themselves to be leaders. There may be a premonition here of verse 2 in the next chapter and of the situation there described.

19. **if the Lord will** suggests that it was the Lord's will that had hitherto delayed him.

will know. There is a sense of certainty here: he will have no difficulty in gauging the worth of their pretensions.

the word: the showy outside of their philosophical teaching.

the power: real power to advance the kingdom of God.

20. It is not form of teaching that will build up the kingdom of God, but spiritual power energizing the form.

21. A final appeal, concluding what he has to say on the spirit

- 5 It is actually reported that there is fornication among you, and such fornication as is not even among the

of faction. 'The apostle offers the alternative: shall he come as a father or as a paedagogus?'

meekness: the opposite of the harsh, unyielding assertion of authority with which he must come if he comes to punish.

Leaving the factions, Paul now deals with another ecclesiastical question, that of discipline upon lapsed members.

(b) CHURCH DISCIPLINE UPON LAPSED MEMBERS (v).

v. 1-8. **THEME.** *The case of gross immorality, and the proper treatment of it.*

ARGUMENT. Undeniably notorious among you is a case of unchastity, and such unchastity as not even the Gentiles have among them, the union of a man with his stepmother. And you, with the crime staring you in the face, have not ceased to be inflated with your self-esteem, whereas ye ought to have broken out into open grief, fitly ending in the removal of the doer of this deed from your society. Fitly, I say: such removal at least was called for; but a heavier punishment was inevitable. For I, for my part, though absent from the scene, yet intuitively alive to the evil deed and how it should be met, have already (before you have dealt with the case) decided with as much certainty as if I were present the right mode of treating so heinous an offender; to wit, that in the name of our Lord Jesus—after you have been gathered together, and, with you, my guiding and influencing spirit, and, with us all, the effectual power of our Lord Jesus—we should hand over such an offender to the afflicting adversary for the ruin of the flesh by disease and death, in order that the spirit may be rescued at the judgement day. Unseemly and harmful is your boast of spiritual exaltation. Know you not that the corruption must infect you all, as a little leaven leavens the whole batch of bread? Cleanse out forthwith and once for all the old leaven that you may be a new batch, even as you are, in idea, free from leaven. Besides, our paschal lamb has been sacrificed—I mean, Christ; and the days of unleavened bread have therefore begun. So let us go on keeping the feast, not with old leaven, the leaven of vice and evil-doing, but with the unleavened bread of purity and right conduct.

1. It is actually reported: perhaps more accurately, 'incontrovertibly (without qualification I say it) there is common talk among you of unchastity.' The Greek word for unchastity is a comprehensive one.

not even among the Gentiles. (See Introduction, p. 25, with the note on Professor Ramsay's explanation.) The usually

Gentiles, that one *of you* hath his father's wife. And ye ² are puffed up, and did not rather mourn, that he that had done this deed might be taken away from among you. For I verily, being absent in body but present in spirit, ³

cited sources for Gentile opinion are the detestation expressed in Euripides' *Hippolytus* (who was falsely accused by Phædra, his stepmother), and the outspoken horror of Cicero at Sassia's 'unprecedented and incredibly wicked' marriage with her son-in-law Aurius Melinus. Without doubt, in the countries bordering on the Ægean the marriage customs were more lax than under Roman law, but no instance has been produced of Greek approval of precisely such a union as is mentioned here.

hath: either as wife or as concubine. It is not stated whether the father was living or dead, and 2 Cor. vii must not be quoted to shew that he was living, the offender there referred to being probably a different person (see Introduction, pp. 51 ff.). Neither is it stated whether the wife had been divorced or not before the incestuous union took place; but the idea of divorce is not supported by the expression **father's wife**.

2. puffed up. This expression is so intimately associated here with the crime, that there is some plausible ground for maintaining that the Corinthians rather gloried in the act as a crucial instance of Christian freedom, and put forward the spiritual endowments of the church as a proof that such unconventionalities were among the things indifferent. On the other hand, the appeal in verse 6 (**Know ye not, &c.**) suggests that they did regard the act as a sin; and the perfect tense of state **puffed up**, as contrasted with the pure past **did not . . . mourn**, suggests a continuance of the previous general inflation, and not a fresh and particular phase of it. If this be the correct view, Paul blames them because the scandal had not subdued their tone of self-gratulation.

that he . . . might: rather, 'a mourning bringing about (as a natural sequel) his removal from among you.' This was not the *aim* of their mourning, but the natural and logical (though not actually achieved) result of it.

3. For is difficult to explain. Perhaps it justifies the propriety of the lighter penalty of removal by the heavier penalty which Paul had in his own mind.

For the general drift and construction of verses 3, 4 see the argument on the last page. Verse 3 declares that Paul's absence had been no barrier to a true judgement upon the merits of the case and the penalty to be inflicted: his insight had not depended upon his bodily presence. The 'spirit' in verse 3 is thus the intellectual and moral consciousness.

have already, as though I were present, judged him that
 4 hath so wrought this thing, in the name of our Lord
 Jesus, ye being gathered together, and my spirit, with
 5 the power of our Lord Jesus, to deliver such a one unto
 Satan for the destruction of the flesh, that the spirit may
 6 be saved in the day of the Lord Jesus. Your glorying is

judged him. Probably the **him** is better taken as a pendent accusative waiting for the verb **deliver** in verse 4. Paul has 'judged to deliver him'; and the accusative is repeated in the phrase **such a one** (verse 4).

so wrought: in such a flagrant way, he being ■ member of the Christian body.

4. in the name of our Lord Jesus seems from its position to go best with the main thought, **to deliver such a one unto Satan.**

ye being gathered together: the passing of the sentence was the function of the assembled church. De Wette calls attention to 'the republican spirit of early Christianity.'

and my spirit. **Spirit** here is more than the consciousness in verse 3. It appears to mean the Divinely energized spirit of the apostolic father as known to his children (2 Cor. xii. 12), and, therefore, as influencing them in their deliberations and decisions; and, moreover, as adding weight, in their eyes and in the eyes of the offender, to their condemnation of him, and adding effect to their sentence upon him.

with the power. Association with the power of the Lord Jesus was indispensable if the sentence was to take effect. Jesus was in the midst of the assembled church (Matt. xviii. 20), and whatsoever in his name (in full recognition of what he was, and was to them) they 'bound on earth,' was 'bound in heaven,' Matt. xviii. 18.

5. such a one: the character, not the name, is uppermost in Paul's thoughts.

deliver such a one . . . the day of the Lord Jesus. Paul evidently believes that a solemn, formal decision in Christ's name on the part of the assembled church can hand over the sinning member to disease and death at the hands of Satan, the motive and the tendency (it is not said, the inevitable result) of this decision being to save the spirit at the judgement day.

The story of the early Church gives examples of apostolic power to inflict death (Ananias and Sapphira, Acts v) and bodily injury (Elymas, Acts xiii). The writer of 1 Tim. i. 20 (possibly Paul himself) claims to have punished (apparently with bodily punishment) Hymenæus and Alexander, 'whom I delivered unto Satan,

not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, *even* Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

that they might be taught (*lit.* disciplined) not to blaspheme.' Probably the severity threatened by Paul (2 Cor. xiii. 10) against fleshly sin (xii. 21), 'according to the authority which the Lord gave me,' was of the same bodily order.

Satan, the great 'adversary' of mankind, was regarded as ruling in the domain of disease (Job ii. 5, 6; Luke xiii. 16; 2 Cor. xii. 7) and of death (Wisd. of Sol. ii. 24; John viii. 44; Heb. ii. 14). In Rabbinical writings he is identified with Sammael, the angel of death.

But Satan was understood to act only by God's permission (Job ii. 6; Luke xxii. 31). Christ was the 'stronger man,' Mark iii. 27. He could deliver to Satan without leaving him full control.

Accordingly, Satan's activity being employed, but overruled, his destruction of the flesh—that element in man's constitution which sin made its seat (Rom. vii. 18, 20) and which, unless curbed (ix. 27), could dominate the whole nature—might, as a chastisement, lead to the saving of the spirit—that human point of contact with God. A similar view appears in the *Book of Enoch*, chap. lxvii. Speaking of the punishment of the 'high and mighty of the earth,' the 'word of God' coming to Noah is made to say: 'In proportion as the burning of their bodies becomes severe, a corresponding change will take place in their spirit for ever and ever.' (In that case, however, there was no prospect of being saved.)

7. our passover. The idea of leaven brings to Paul's mind the Jewish practice of searching the house (Exod. xii. 15) lest an atom of leaven should remain in it when the paschal lamb was sacrificed and the feast of unleavened bread thereby inaugurated. After the sacrifice of Christ corruption in his church was an anachronism. Paul varies the figure. First (verse 7) the church itself is the bread which must be free from the leaven, i.e. from corrupting influences: then, through the thought (verse 8) of Christ as the paschal lamb before whose sacrifice all leaven must disappear, he pictures the church as keeping the feast of unleavened bread, i.e. of purity of heart and rightness of conduct as opposed to evil disposition and wicked action.

9 I wrote unto you in my epistle to have no company
 10 with fornicators; not altogether with the fornicators of
 this world, or with the covetous and extortioners, or with
 idolaters; for then must ye needs go out of the world:
 11 but now I write unto you not to keep company, if any
 man that is named a brother be a fornicator, or covetous,
 or an idolater, or a reviler, or a drunkard, or an extor-

v. 9-13. **THEME.** *No fellowship with vicious professing Christians.*

ARGUMENT. What I say to you is exactly what I wrote in my previous letter. Then I told you not to mix yourselves up with unchaste persons. Of course I did not at all mean the unchaste outside the church, or with the covetous and grasping or with idolaters outside the church: else, when you became Christians, you would have had to go out of the world altogether. But, things being what they are, my real meaning was that you should not mix yourselves up with any so-called Christian brother who so conducted himself, or was a reviler, or a drunkard; that with such a man you should not make a practice even of eating. Naturally this was my meaning; for what have I to do with judging (i. e. penalizing) them that are outside the church? Is it not *your* wont to judge them that are within, while them that are without it is for God to judge? Judge then in this case, and separate yourselves: put away at once the wicked man from among yourselves. This is your responsibility: to deal with the world is not.

9. my epistle. A lost letter written before 1 Corinthians. Possibly, though by no means certainly, a fragment of it may survive at 2 Cor. vi. 14-vii. 1. See Introduction, p. 61.

10. not altogether. The rendering in the margin seems better, 'not at all meaning with the fornicators,' &c.

extortioners: *lit.* 'those who grasp with violence': a stage beyond the covetous.

idolaters must be so-called Christian brethren who compromised their Christianity by making a practice of joining in rites and feasts involving conformity to idolatry and association with its abominations. See x. 14-22. It cannot, of course, refer to those who could conscientiously eat of things purchased after being offered to an idol (x. 25, 29).

11. now I write unto you: rather, 'things being as they are (or, 'as the fact stands'), I wrote.' He is now saying what he did mean.

named a brother: a brother so called. The recognized position gives his example an influence for evil.

tioner; with such a one no, not to eat. For what have I¹² I to do with judging them that are without? Do not ye judge them that are within, whereas them that are without¹³ God judgeth? Put away the wicked man from among yourselves.

Dare any of you, having a matter against his neighbour, 6

to eat; the tense refers to practice rather than to casual occasions.

12. ye judge. The **ye** is emphatic. Your own practice should have saved you from misunderstanding me. It is not unlikely that his meaning had been purposely wrested by interested persons to bring discredit upon this particular teaching.

13. them that are without. A Jewish expression for the heathen has been transferred to the non-Christian world.

A free quotation from Deut. xvii. 7. The tense of **put away** implies prompt action.

from among yourselves. The question of putting away the wicked out of the world is another matter. 'The one is your function, the other is not.' Observe that the principle of self-government is implicitly acknowledged both here and in the second clause of verse 12.

Now comes another question of church discipline and order; legal disputes between members. (The thought attaches itself, in part, to the 'covetous' and 'grasping' of v. 11.)

vi. I-II. **THEME.** *Rebuke of brethren who carry their disputes before heathen courts.*

ARGUMENT. I have said you judge them that are within the church and not them that are without. What shall we say, then, to them that are within taking their internal quarrels before them that are without? You bring your disputes with your brethren into the law-courts of the unrighteous heathen. How can any Christian bring himself so to slight Christian competence as to go before heathen judges when he can go before the saints, his Christian peers? You cannot be ignorant, I know, that the saints are, in the end, to judge the world. And if, in your court of session, the world is to be judged, are you unfit to hold courts for the pettiest business? You cannot be ignorant, I know, that we shall judge even angels: much more fitly can we decide on what concerns the means of earthly living. How absurd is your modesty! Why, if you are driven to have courts on matters of earthly ways and means, go put on the bench those in the church whom you intellectuals think so little of. They are good enough for such a purpose. I say this to shame you out of your want of Christian

go to law before the unrighteous, and not before the
 2 saints? Or know ye not that the saints shall judge the
 world? and if the world is judged by you, are ye
 3 unworthy to judge the smallest matters? Know ye not

self-respect, as well as out of your contempt for fellow-members. Has it come to this, that there is not in all your number one wise man, capable of deciding between brother and brother, so that brother has to go to law with brother, and that before unbelievers? There is, however, a prior consideration. It is nothing short of a defeat for you in your Christian conflict that you reach the point of legal dispute with one another at all. Why not rather take wrong? Why not rather suffer the defrauding? On the contrary, however, you do the wrong and the defrauding, and that against brother Christians. You are not ignorant, I know, that wrong-doers shall not inherit God's kingdom. Make no mistake. Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you; but you got yourselves washed, you were set apart from sin, you were acquitted from guilt, by accepting the Lord Jesus Christ for all that he is, and by receiving the Spirit of our God into your souls.

1. Dare: bring himself to (go to law). His action was *lèse-majesté* against the Christian community.

his neighbour: *lit.* 'the other of the same class,' that is, a fellow-member.

unrighteous (or 'unjust'). The word is ironically used, instead of the usual 'unbelievers' (verse 6), in order to point the paradox. Men who knew not the righteousness of God were not likely to make the most righteous judges. But Paul, with Gallio in his memory (see also Rom. xiii. 1 ff.), cannot mean to say that justice will not be administered in heathen courts. It is an *argumentum ad hominem*. 'You (and the Jews) call the heathen *unjust*. Yet you go before them for justice.' The current Jewish designation of the heathen as 'sinners' is utilized with a similar irony at Gal. ii. 15. The Jewish dislike for Gentile courts of law led the Romans to allow them courts of their own.

the saints: not all the church, but selected arbitrators (see verse 4).

2. saints shall judge the world. The idea occurs in Dan. vii. 22; Wisd. of Sol. iii. 8; Matt. xix. 28; Luke xxii. 30. And as judgeship and kingship are, in these passages, thought of together, the idea of judging probably lies alongside that of reigning in the words 'we shall also reign with him,' 2 Tim. ii. 12.

to judge the smallest matters. Perhaps the marginal

that we shall judge angels? how much more, things that pertain to this life? If then ye have to judge things pertaining to this life, do ye set them to judge who are of no account in the church? I say *this* to move you to shame. 5 Is it so, that there cannot be *found* among you one wise man, who shall be able to decide between his brethren, but brother goeth to law with brother, and that before 6 unbelievers? Nay, already it is altogether a defect in you, 7 that ye have lawsuits one with another. Why not rather take wrong? why not rather be defrauded? Nay, but ye 8 yourselves do wrong, and defraud, and that *your* brethren.

alternative is more exact, '[unworthy] of the smallest tribunals;' the 'smallest tribunals' signifying tribunals constituted to try the smallest matters.

3. That the saints shall judge **angels** is not stated in so many words elsewhere, but in iv. 9 the 'world' includes both men and angels. Angels, whether imperfect or positively evil, the 'world's rulers' with whom the saints now wrestle (Eph. vi. 12), the world's 'princes' who withstand God's will (Dan. x. 13, 20), the responsible 'watchers' (*Book of Enoch*) of the churches (Rev. ii and iii) who had to suffer God's rebuke (see note on ii. 6), were not separated in idea from the provinces they ruled or watched, and, along with the men of their charge, would appear at Christ's bar. With Christ, in his judicial functions, the saints (as one with him) were to be united (Matt. xix. 28). The words in Heb. i. 13, 14, ii. 5 ff., also suggest the belief that even angels, those 'ministering spirits,' were, in some sense, to be subject to the Son of Man and those who became sons through him.

4. Again the marginal renderings seem preferable: 'If then ye have tribunals pertaining to this life, set them to judge,' &c. See argument, p. 169. Paul ironically thrusts at the litigiousness in the church, and at the contemptuousness of the superior persons among its members towards their weaker brethren (viii. 1, 7).

7. **a defect**: in your spirituality; or a 'defeat' in your Christian conflict. Worse than going to law before the heathen is the fact that you have occasions for going to law at all. **Already**, that is, without going any further, the mere existence of disputes culminating in lawsuits is itself a defeat, a defect, a dead loss to you. If there is a reference in the original to a non-suit, it will mean a practical non-suit **already**, before the case comes on; but of course, a non-suit spiritually.

8. **ye yourselves**: you who, whether plaintiffs or defendants,

9 Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers
 10 of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the
 11 kingdom of God. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

12 All things are lawful for me; but not all things are

accusers or accused, are grasping at what you have no right to possess. **Ye** do this, Christians though you profess to be; so far from enduring wrong, you inflict it.

11. such: in original, neuter; 'these things,' these scandalous things.

were washed. In the Greek the verb is not passive. Perhaps the reference is to the submission of themselves to baptism; the same word in the same voice (the middle) is used in connexion with the baptism of Paul (Acts xxii. 16): 'have thyself baptized and wash away thy sins.' But Paul, speaking as he does to adult Christians, never severs baptism from faith: it is often, therefore, his figure for faith. So here the expression is equivalent to 'ye believed, receiving the sign of it, the sign also of purification.'

ye were sanctified. Clearly the initial stage, 'ye were set apart from sin to God.'

ye were justified. Again the initial stage. Not 'made actually righteous' (a meaning the word never has), but 'deemed righteous,' 'freed from guilt,' 'delivered from the burden of sins.'

in the name, &c.: in virtue of becoming one with Christ in all that he is to you. (For 'name' see note on i. 2.)

in the Spirit, &c.: in virtue of your spirit becoming united with the Spirit of God, and henceforward becoming assimilated by it.

vi. 12-20. **THEME.** *Christian freedom in things indifferent is not freedom for unchastity.*

ARGUMENT. Be assured that it is as I say: unchaste men and the like shall not inherit the kingdom (verses 9, 10). It is true that I have said, as some of you quote me, 'all things are lawful for me.' Of course, I meant all things not immoral; and I hold to what I said and meant. But even of things not immoral not all are profitable. And, though all things are lawful for me, none

expedient. All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, ¹³ and the belly for meats: but God shall bring to nought

such shall give the law to me. Foods (which are among things morally indifferent) are related not to the man's permanent self, but to the belly, and the belly to foods; and God shall bring to nought both it and them. [For the man's permanent self it is sometimes best to abstain, lest he injure another man's conscience, or lest the food rule him.] [But unchastity is not, like food, morally indifferent: it is not lawful for me.] The body [which, in one form or another, is part of man's permanent self] is related not to unchastity, but to the Lord Jesus, and the Lord Jesus to the body: God, who raised up the Lord Jesus, will raise up us also (in bodies) by His power. You are not ignorant, I know, that your bodies are members of a body whose ruling spirit is Christ: shall I then take away Christ's members and make them the members of a harlot? Shame on the thought! Or to put it more clearly. You are not ignorant that he who is cemented in union with a harlot is one body with her; for, so far, there is the same fleshly oneness that the Scripture speaks of in regard to marriage. But he that is cemented in union with the Lord Jesus is one spirit with him. Let your habit be to flee from unchastity. There is no sin which a man can commit in which he so compromises his body, so sins against his own body, as unchastity. Or to put it in yet another way. No man's body is his own. You are not ignorant that your body is the shrine of the indwelling Holy Spirit, which you have from God. And, altogether, you are not your own property: you were bought at a high price, when Christ suffered: I pray you, glorify the God who bought you in your body [as well as in your spirit].

12. All things are lawful for me. Probably a saying of Paul's dragged out of its limiting context by the exaggerators of Christian liberty, but not mentioned in the church letter, to which he first refers in vii. 1. Paul adheres to his phrase, but draws a distinction, though more by implication than expressly; while he also makes two reservations even in the region of the lawful.

lawful . . . brought under the power of. The words used are closely related, the second being derived from the participle of the first.

13. Meats, it is here implied, had been the subject of the apostle's affirmation, and he had referred, probably, both to Jewish scruples and to the tenderness of the Christianized heathen conscience still under the spell of old associations with idol worship. Such ritual asceticism as was emerging in the

both it and them. But the body is not for fornication,
 14 but for the Lord; and the Lord for the body: and God
 both raised the Lord, and will raise up us through his
 15 power. Know ye not that your bodies are members of
 Christ? shall I then take away the members of Christ,
 16 and make them members of a harlot? God forbid. Or
 know ye not that he that is joined to a harlot is one
 body? for, The twain, saith he, shall become one flesh.
 17, 18 But he that is joined unto the Lord is one spirit. Flee
 fornication. Every sin that a man doeth is without the

Corinthian church may be here referred to generally; but probably Paul was thinking particularly of the scrupulosity in avoiding meat that had been, or might have been, offered to an idol.

the body. Paul is looking at the **body** (not the 'flesh') as a continuity in this life and the next, and as an essential part of the man (see 'us' in verse 14). See xv. The body will thus live on, though the sensual side, the desires and satisfactions of the various appetites, will be done away. Of these Paul sometimes uses the belly as a type (Phil. iii. 19). The body is related to the Lord Jesus, the present body to the body of his humiliation, the future to the body of his glory (Phil. iii. 21): it must not be alienated from him.

14. power. The resurrection is regarded as a special manifestation of God's power (Rom. i. 4).

15. members of Christ. Not here (as later in the Ephesians) members of his body the church, but of Christ as occupying the body: 'It is not I that live, but Christ that liveth in me' (Gal. ii. 20). The harlot, the antithesis to Christ, cannot be pictured as the head of a body of members; and this fact guides us to our interpretation of the first clause.

take away: take away from their owner.

16. A confirming argument, making the case clearer.

saith he, or 'saith it' (Scripture). A quotation (partly from the LXX, the **twain**) found at Gen. ii. 24, as to Adam and Eve. Paul does not thereby class marriage, God's ordinance, with unchastity (see vii. 1, 2), but merely points out the similarity of the lower relation.

17. joined unto the Lord. The Greek verb is spiritually as well as literally used; as, for example, when Israel is spoken of as 'cleaving' to God (Deut. x. 20).

18. The summing up. **Flee** is in the present imperfect

body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Ghost which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.

Now concerning the things whereof ye wrote: It is 7

tense, implying habitual practice. In this case there is probably a point in the word itself: to flee is better than to resist.

without (i. e. 'outside') **the body**. Paul need not be accused of forgetting the sins of gluttony and drunkenness; for it would be false to say that these sins are in the same category as unchastity, i. e. wholly within the body and by means of it, and so, as it were suicidally, against it.

19. Or to put the sin in another light, and more strongly. 'I have said, "his own body." But it is, after all, not his own. It is the shrine of the Holy Spirit. Your body is his; and God sent him, for he is God's. There must be no pollution on your part, even as there is no proprietorship.' Christ takes up his residence in the body in the form of the Spirit (see verses 15, 17, compared with this verse).

20. bought: from your old bondage to sin.

with (*lit.* 'at') **a price**. The cost to God when He suffered in His beloved Son.

therefore: rather an exhortation than an inference. 'Now glorify God (whose you have *wholly* become by purchase) in your body (*one part of you*).'

Questions of Morals raised by the Corinthian Church. vii-x.

(a) **MARRIAGE AND DIVORCE** (vii). (See INTRODUCTION, pp. 30 ff.)

vii. 1-7. **THEME.** *Celibacy has its place, and so has marriage, according to each man's 'gift.'*

ARGUMENT. But now as to the points you put before me in your letter. First, the question of marriage or celibacy. It is an excellent thing (as you, or some of you, say) for a man not to be carnally joined in marriage. Yet this general and ideal maxim has its particular and practical limitations. Unchastity is rife at Corinth: marriage is the proper remedy, each man having his own wife and each woman her own husband. But the marriage must be a complete marriage, and in accordance with due consideration for the rights of each. Do not try the two things together, marriage and celibacy. Husband and wife must not keep aloof from one another (as some of you seem to be doing) unless it be by consent and for a fixed time, that you may devote

2 good for a man not to touch a woman. But, because of
 3 fornications, let each man have his own wife, and let each
 3 woman have her own husband. Let the husband render
 unto the wife her due: and likewise also the wife unto
 4 the husband. The wife hath not power over her own
 body, but the husband: and likewise also the husband

yourselves without distraction to prayer: for the suspension of the natural relations may lead one or both into temptation elsewhere. What I say, however, about celibacy, marriage and marriage relations, I do not say by way of injunction, but by way of allowance: each must take that permitted course which is adapted to himself. Yet I would that all men had the gift of self-control that I have myself, so as not to need marriage at all. But natures differ: God's gifts of grace vary: one man has one gift and another another, and each must act accordingly.

1. The transition from questions of purity to that of marriage is natural and immediate.

good for a man. The selection of the concluding phrase, 'not to touch a woman,' suggests that this passage refers to the idea that marriage was a pollution, and is not a defence of celibacy as something quite permissible and honourable¹. In the latter case Paul would more naturally have said, 'It is quite honourable not to be married.' 'Good,' then, means (as comes out in verses 5, 32-36 and 40) that celibacy has its spiritual advantages, since some of the duties of marriage are apt to interfere with undistracted prayer and undivided service.

2. But such advantages may be entirely counterbalanced. Humanity has desires that make marriage, broadly speaking, natural and necessary. Asceticism is mad to ignore facts: an ardent spirituality may incur far greater risks than it avoids. Paul does not here exhaust the defence of marriage: he selects that particular point which Corinthian Christians would recognize as a strong one.

fornications: as the definite article implies, well known to you and me as characteristic of Corinth. Of course the rule Paul gives is general, not universal, as will be more clearly seen further on.

3. The Greek word for 'man' in verse 1 is comprehensive: Paul did not mean 'husband.' In this verse he makes his meaning quite clear. Marriage must be a union in every sense. The **due** would include that due consideration which saves from temptation.

4. There is in marriage no separate ownership of the person in the matter Paul is discussing.

¹ See note on Professor Ramsay's view, p. 31.

hath not power over his own body, but the wife. Defraud 5
 ye not one the other, except it be by consent for a season,
 that ye may give yourselves unto prayer, and may be to-
 gether again, that Satan tempt you not because of your
 incontinency. But this I say by way of permission, not 6
 of commandment. Yet I would that all men were even 7
 as I myself. Howbeit each man hath his own gift from
 God, one after this manner, and another after that.

But I say to the unmarried and to widows, It is good 8

5. defraud: that is, of conjugal rights.

by consent for a season. In such a case there should be a mutual relinquishment, the risk to one or the other being thus diminished. The risk is further diminished by the fact of the temporariness of the relinquishment.

give yourselves unto prayer. Probably some special, continuous supplication calling for the absence of such distractions. ('Prayer' has the definite article here as in Acts ii. 42.)

incontinency. Incapacity for prolonged self-restraint.

6. this. Possibly refers to all the previous verses of vii. In that case, Paul disclaims any idea of fixed injunction, and points how all the states he has described are permissible, under fitting conditions. Or it may refer to the particular matter just mentioned—the suspension of marriage relations for a time.

7. even as I myself. He does not mean unmarried, but possessed of such self-control as not to need marriage. Then questions of devotion and service could be decided on their own merits without coming into conflict with other duties and considerations. But, he adds, this self-control is a gift to me from God. Others may not have this gift, even as I may not have their gifts.

vii. 8-24. Paul's own preference for the unmarried state is not to be taken as prompting the married to separate. He now gives advice (or, in verse 10, injunction) in the different cases: (1) the unmarried or widowed Christians; (2) the married, when both husband and wife are Christians, and when there is thought of separation, apparently on spiritual grounds; (3) the rest, when the marriages are mixed, husband or wife being heathen. The general basis of the advice is, 'Abide as you are,' or 'as you were when you became Christian'; and (4) this general advice is applied to other cases, circumcision and uncircumcision, slavery and freedom, being taken as pertinent examples.

8. To the case of the unmarried and widowed Christians Paul

9 for them if they abide even as I. But if they have not continency, let them marry : for it is better to marry than
 10 to burn. But unto the married I give charge, *yea* not I, but the Lord, That the wife depart not from her husband
 11 (but and if she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband
 12 leave not his wife. But to the rest say I, not the Lord :

applies what he has said in verse 7 : 'Each has his special gift : but to these I say, let them remain unmarried if they safely can.'

unmarried. The Greek word is applicable to bachelors and spinsters, to widowers and widows. But it seems to be confined here to men : for (1) widows are specified and (2) maidens are not spoken of till verse 25. Maidens had little choice in the matter. Widows, under Athenian law, were equally under guardianship ; but possibly in a mixed community like Corinth they had more right to dispose of themselves, and this led Paul to mention them separately. Under Roman law, women *sui iuris* could marry whom they liked.

good. The same Greek word as in verse 1 : 'It has its spiritual advantages.'

even as I. Better, 'as I also abide' ; i. e. without marriage or remarriage. This leaves room for Paul having been a widower, as some contend he was.

9. to marry than to burn. The tenses imply 'marry once for all than go on burning.' Paul would spare them the temptation of continual and unfulfilled desire for marriage.

10. the married. Christians already in wedlock.

give charge. A stronger word than 'say,' because he can quote the ordinance of Jesus himself, Matt. v. 32 and elsewhere. (Of course, as between Christians, Paul would not regard our Lord's exception as operative.)

the wife depart not. (The Greek word means full divorce.) Why does Paul take the wife's case first ? Perhaps the movement for separation proceeded, at Corinth, more from the women than from the men. Separation meant larger freedom for the women ; and perhaps the ascetic feeling had more hold upon the women than upon the men.

11. but and if she depart. Paul faces facts, and does his best with them. Clearly he does not expect Christ's command to be a rigid rule regardless of circumstances. He falls back upon the limitation implied in Luke xvi. 18 : 'At any rate, let her not marry another man.'

leave not : i. e. either send away, or let go. Different Greek

If any brother hath an unbelieving wife, and she is content to dwell with him, let him not leave her. And the 13 woman which hath an unbelieving husband, and he is content to dwell with her, let her not leave her husband. For the unbelieving husband is sanctified in the wife, and 14 the unbelieving wife is sanctified in the brother: else were your children unclean; but now are they holy. Yet 15

words are used in the text for 'depart' and 'leave not,' but it is unsafe (see verses 12, 13) to formulate real distinctions in meaning. Both imply divorce. Paul does not formally apply the limitation, 'do not marry another,' to the case of the husband. Perhaps no such case at Corinth was within his knowledge.

12. the rest. Christian husbands with heathen wives, Christian wives with heathen husbands.

not the Lord. Christ had not dealt with the question of mixed marriages: they had not come under his cognizance.

12, 13. is content. The Greek verb in each verse takes for granted the contemporary consent (verse 12) of the believing husband, and (verse 13) of the believing wife. The movement towards separation, he implies, must not, and naturally will not, come from the side of the Christian partner.

14. sanctified. Not, of course, made actually and personally a saint, but, in a sense, set apart from sin to God by virtue of closest association with a saint. The heathen wife, the heathen husband, were not in the outer darkness of heathendom, but within a circle of light radiating forth from the Christian consort. Husband and wife were not therefore in spheres so different that separation was the natural issue. So far was the solidarity of husband and wife a Christian solidarity, if one or other was Christian.

now are they holy: rather, 'as it is, they are holy.' The Christian solidarity of husband and wife is argued from the acknowledged position of the children. Without comment Paul asserts that the children with one parent a Christian are within the Christian pale. The children are the embodiment and proof of the union of the parents: their Christian position is a sign and token that even in the Christian sphere the parents cannot be entirely sundered.

If we ask how this 'holiness' works out, the explanation must come from the influence that lies in a close association which is also loving.

This passage neither proves nor disproves that infants were baptized. The practical belief of the time in the solidarity of the

if the unbelieving departeth, let him depart : the brother or the sister is not under bondage in such *cases* : but God
 16 hath called us in peace. For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest

family under its head helps us to understand the baptism of households when the father accepted the gospel; and to this extent there is presumption that there was baptism of children, and even of infants. Paul's words here strengthen that presumption. It is easy to see, likewise, that they would have confirmed, if they did not originate, the practice.

But some aver that, if children had been baptized, Paul's argument would have been spoiled, because a definite act would then have made them 'holy'; and to this definite act the heathen consort would not have submitted. But baptism did not make holy; the holiness was in the subjects already, and, with grown-up people, gave a title to baptism (Acts x. 47). And it was the holiness (in this case the *external* holiness) of the children that Paul needed for his argument against the separableness of the parents.

Care must be taken not to go beyond what is written. Paul does not encourage mixed marriages; he declares against them (2 Cor. vi. 14). He only says here that, if the heathen consort is willing to remain, such marriages should not be annulled.

15. The Christian consort must not force himself or herself upon the unwilling heathen consort.

departeth, 'is for separation.'

under bondage. By becoming a Christian the husband or wife has not been enslaved: the Christian consort has not been tied hand and foot to the letter of the rule against divorce so as to feel conscience-stricken if divorce takes place in this way.

but . . . in peace. Either, 'not in an atmosphere of bondage, but in an atmosphere of peace' hath God called us as Christians: therefore you are not bound to insist on the maintenance of a union which means perpetual disturbance.'

Or, *moreover in peace*: 'besides being free to let the heathen consort go, there are considerations of domestic peace in the constant breach of which the Christian life is imperilled.'

16. The certainty of disturbance with an unwilling consort must not be set aside for the sake of the problematical chance of converting that consort.

It is possible, however, to translate the Greek, 'How knowest thou . . . whether thou wilt *not* save . . . ?' (2 Kings (LXX) xii. 22).

Accordingly, though the above interpretation of verses 15, 16 appears to be most consistent with the continuity of these verses considered on their own merits, the latter rendering of verse 16

thou, O husband, whether thou shalt save thy wife? Only, 17
 as the Lord hath distributed to each man, as God hath
 called each, so let him walk. And so ordain I in all the
 churches. Was any man called being circumcised? let 18
 him not become uncircumcised. Hath any been called

gives a foothold to those who allege that, as there seems to have been at Corinth more tendency to divorce than to conscientious scruple against it, there is little room for supposing that Paul was arguing against such a scruple. These interpreters, therefore, make the two first clauses of verse 15 a parenthetical limitation, and make the last clause an exhortation to the Christian consort to live peaceably with the heathen consort if the latter be willing to remain. The possibility expounded in verse 16 is then added as a fresh inducement. The weak point of this interpretation is the dislocation of verse 15, the 'peace' being connected not with its own verse, but with verses 12, 13, and being compromised not by the enforced living together, but by the living apart.

After all, Paul does argue against the scruple in the first part of verse 15; and it becomes, therefore, simply a question of degree, how much or how little he is to be permitted to say against it.

17. This is the only rule that can be made, and it can be but a general one. Christ's assignment of work and lot in the Church, corresponding to the position in life in which God has called the man, constitutes a general requirement to fulfil duty in that position. This, Paul adds, is the rule he lays down in all the churches. His idea of Christianity was the leavening, not the disruption, of social relations. He does not, however, intend arbitrarily to fix a man for life in the external conditions in which he was at his conversion. But he means that the man must not arbitrarily change them from the idea that spirituality gave him freedom for revolution, or that external conditions were not within the scope of God's will for him. Paul is speaking, of course, of conditions that are not in themselves sinful.

18. Paul takes as his first illustration the great religious distinction, Jew and Gentile.

Was a man called as a Jew? As a Jew let him serve Christ. (The 'calling' in all these verses stands for the effectual calling, the conversion.)

let him not become uncircumcised. The literal basis of the figure was that renegade Jews had sometimes sought to efface the marks of circumcision, desiring, in some cases, as Josephus tells us, to appear in the gymnasium without being seen to be Jews. But, as circumcision involved (Gal. v. 3) the keeping

19 in uncircumcision? let him not be circumcised. Circum-
 cision is nothing, and uncircumcision is nothing; but the
 20 keeping of the commandments of God. Let each man
 21 abide in that calling wherein he was called. Wast thou
 called being a bondservant? care not for it: but if thou

of the law, it is probable that Paul meant, 'remain (for yourself) a law-abiding Jew,' 'use the means of grace to which you have been accustomed: they will suit you best.' This general rule, however, had its proper limitations: it was not to separate him from other Christians, or lay them under an obligation to be like him (Gal. ii. 11 ff.).

let him not be circumcised. Let him not be narrower than God, who called him as a Gentile: let him not take burdens upon himself which God had not imposed as conditions of salvation. Such burdens will also be strange and irksome.

19. Whether you are a Jew or not is not the point: the point is whether you are obedient to God; that alone has real significance.

20. calling. Not secular vocation, but the atmosphere of surrounding conditions in which God had called the man.

21. Paul's second illustration is the great social distinction—bond and free. The converted slave, conscious of the equality of all men in Christ, naturally longed to throw off his bondage. Any such attempt on the part of Christian slaves to emancipate themselves, and any support or sympathy which Christianity might have afforded to such an attempt, would, in the conditions of the time, have brought down the imperial power upon all Christians, whether bond or free, and would have involved the Christian Church in all the horrors of a servile war. This result Paul may have foreseen and desired to avoid; but it would be an anachronism to expect the mind of Paul to have worked out, as a logical issue of Christian equality, the inconsistency of slavery with Christian brotherhood. He sought to bring the sense of Christian brotherhood to bear upon the treatment and the estimate of the slave, but the slave was left to be a slave still. He sent back Onesimus to Philemon to be regarded 'no longer simply as a slave, but as more than a slave, a brother beloved' (Philem. 16).

but if thou canst become free, use it rather. This translation is not only more natural but grammatically more correct than the alternative: 'Nay, even if thou canst become free, use (slavery) rather.' (1) It is more natural. If Paul regarded marriage as undesirable in those days because it restricted Christian service, much more must he have so regarded slavery. (2) It is grammatically more correct. In the absence of an expressed object for

canst become free, use *it* rather. For he that was called ²² in the Lord, being a bondservant, is the Lord's freedman : likewise he that was called, being free, is Christ's bondservant. Ye were bought with a price ; become not ²³ bondservants of men. Brethren, let each man, wherein ²⁴ he was called, therein abide with God.

Now concerning virgins I have no commandment of ²⁵

the verb *use*, we should take the nearest idea, that of 'becoming free.' Moreover the verb 'use' is in the aorist tense, implying the taking of an 'opportunity,' not the continuing to use an old state of things. Lastly, the verb 'use' suits a good thing better than one which is obviously, and in the view of Paul, something not to be enjoyed but endured. These considerations lead us to regard the latter part of verse 21 as a limiting parenthesis.

22. This looks back to the exhortation : 'Never mind (if you are a slave).' Christ bought for the slave freedom, freedom from sin ; but, as Lightfoot says, 'a service is still due from the *libertus* (the freedman) to the *patronus* (the protector).' Christ bought also the freeman from his master, sin : he is, therefore, the Lord's slave. 'Being made free from sin, ye became bondservants of righteousness' (Rom. vi. 18). 'Whose service is perfect freedom.'

23. Application of vi. 20 to the new context. 'Christ ransomed you to be his free bondservants. Fall not back into bondage to men.' The last clause may have some hidden reference ; but it appears to mean (as addressed to all), 'Let none of the merely human influences in your city or in your church bring you into moral slavery ('the only slavery unworthy of you,' Weiss), and so interfere with the service due to your only master, Christ.'

24. Final repetition of the general rule, with the addition of the affectionate introduction **Brethren**, and the solemn termination 'in the presence of God,' which means, not in the presence of men, so that any desire to please them shall divert you from the true service.

vii. 25-40. **THEME.** *As to virgins, widows and Christians generally. The circumstances of the time discourage change of earthly condition, and the unmarried state leaves greater freedom for Christian service.*

ARGUMENT. On the question whether maidens shall be given in marriage or not, I have no word of Christ, but I give the best judgement in my power as one whose judgement Christ has mercifully made worthy of trust. In the present distressful time

the Lord: but I give my judgement, as one that hath
 26 obtained mercy of the Lord to be faithful. I think there-
 fore that this is good by reason of the present distress,
 27 *namely*, that it is good for a man to be as he is. Art thou
 bound unto a wife? seek not to be loosed. Art thou
 28 loosed from a wife? seek not a wife. But and if thou
 marry, thou hast not sinned; and if a virgin marry, she hath
 not sinned. Yet such shall have tribulation in the flesh:

it has its spiritual advantages, both for married and unmarried, to abide without change of state. Marriage is no sin, but it will bring trouble. The time, too, before Christ comes is short, leading us to sit loose to all earthly interests and relationships; for they pass away. But what I am aiming at is not to coerce you into my view, but to save you, if I can, from what must inevitably distract you in Christian service; and marriage imposes mutual duties and considerations which must be distracting. Fathers should be guided by a sense of fairness to their unmarried daughters: to give them in marriage is not wrong: to keep them single is better. Lastly, as to widows: they are free to marry again, keeping, of course, in mind all the while their allegiance to Christ. But the widow will be happier if she abide as she is: that is my judgement; and I think that I give the mind of the Spirit in what I say.

25. commandment: expressly given, in whatever way.

judgement: perhaps rather 'opinion'; the expression 'I think,' verse 26, suggests the weaker word.

faithful: trustworthy in his view of Christian duty.

26. I think . . . that this is good. The Greek word for 'is' means, 'is as a starting-point': Paul states the general principle on which he bases the discussion: 'change of state inadvisable.'

present distress. The persecution leading up to the 'great distress' (Luke xxi. 23) ushering in the Second Advent. Paul had some experience of it at Ephesus. The emphasis of the Greek word for 'distress' is on outward privation.

that it is good. A new construction, defining what it is that is 'good.' The Greek for 'man' is the comprehensive word—anybody, man or woman—though the next verse proceeds to deal, in form, with the man only.

27. loosed means simply, by antithesis, 'art thou *not*-bound?' As we say 'unencumbered,' without thinking of any process by which the state was attained.

28. in the flesh. In their human relations and bodily circumstances.

and I would spare you. But this I say, brethren, the ²⁹ time is shortened, that henceforth both those that have wives may be as though they had none; and those that ³⁰ weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, ³¹ as not abusing it: for the fashion of this world passeth away. But I would have you to be free from cares. He ³² that is unmarried is careful for the things of the Lord,

29. But this I say. A fresh point, giving pertinence to his advice against change of state.

shortened. See Christ's promise, Matt. xxiv. 22, 'For the elect's sake those days shall be shortened' (the Greek words, however, are not the same).

that . . . those . . . may be. Rather, 'leading . . . those . . . to be.' We cannot say that this was the 'aim' of God in shortening the time; but we can say that the shortening of the time 'gave reason for' sitting loose to worldly interests and relationships. (This is another instance of the 'conceived result' as contrasted with 'direct design' or 'actual result'.)

as though they had none. A true sense of proportion could not regard in the same light permanent possessions and emotions and those which would very soon pass away; and the same sense of proportion would dissuade from making changes and adding to relationships which would last so short a time, and bring distress and distraction while they lasted. The apostle illustrates the right attitude towards married life by further instances of true spiritual detachment.

30. possessed not. The Greek verb implies 'absolute ownership.'

31. abusing it: rather, 'having the full use of it,' 'using it to the utmost,' as though their full enjoyment lay therein.

fashion . . . passeth away. The outward show of human life is passing away as the coming of the Lord draws nigh. The treasure must be 'in heaven'; and in what we are, not in what we have.

32. 'But I want you to be free from the distracting causes for such a contradictory situation.' And then he returns to his leading theme, the spiritual advantages of the unmarried over the married state at that time.

is careful for the things of the Lord. He uses paradoxically the same word for 'careful' that he has just deprecated. As Edwards says: 'Care has two sides. The one is devotedness,

- 33 how he may please the Lord: but he that is married is careful for the things of the world, how he may please his
 34 wife. And there is a difference also between the wife and the virgin. She that is unmarried is careful for the things of the Lord, that she may be holy both in body and in spirit: but she that is married is careful for the things of
 35 the world, how she may please her husband. And this I say for your own profit; not that I may cast a snare upon

the other is distraction. He who cares for the things of Christ concentrates his thoughts on one purpose; he (i. e. the Christian), who cares for the things of the world is distracted between the world and Christ.'

33. Paul need not be speaking altogether of illegitimate caring. In spite of the broad principle enunciated in verses 29-31, Paul was quite aware that a Christian could not be, as it were, both married and unmarried. A married Christian could not devote himself as unreservedly to some kinds of Christian service as if he had no one dependent upon him. A certain consideration was due to the wife; and the husband was bound sometimes to serve Christ on what might seem to him at the time the lower rather than the higher plane. But Paul was also quite aware that a man could be braver by himself than when he saw the trouble his bravery would bring upon wife and children.

34. And there is a difference. Perhaps, accepting the reading preferred by Westcott and Hort, and by Weiss, we should attach this to verse 33, and render as in the margin, with the 'many ancient authorities': 'and is divided. So also the woman that is unmarried and the virgin is careful,' &c. In that case, 'is divided' would mean, 'is distracted between the one call and the other.' The same Greek word occurs in the phrase, 'a kingdom divided against itself,' Matt. xii. 25.

that she may be holy both in body and in spirit: may be wholly consecrated to the Lord. See note on vi. 20. There is here no reflection on marriage, as if the union were unholy (see verse 28).

35. The apostle again disclaims all rigidity and compulsion in his ruling. The Greek word rendered in A. V. and R. V. **snare** is a 'halter' and not a 'trap.' 'I wish to profit you spiritually, to further "your own" true interest, not to constrain you,' or perhaps (as Alford thought) 'entangle and encumber you with difficult precepts.' Paul's fundamental object was to extend rather than curtail Christian liberty, the liberty to obey.

you, but for that which is seemly, and that ye may attend upon the Lord without distraction. But if any man ³⁶ thinketh that he behaveth himself unseemly toward his virgin *daughter*, if she be past the flower of her age, and if need so requireth, let him do what he will; he sinneth not; let them marry. But he that standeth stedfast in ³⁷ his heart, having no necessity, but hath power as touching his own will, and hath determined this in his own

seemly is best explained by its attendant adjective 'assiduously waiting upon' (*lit.* 'sitting near'). 'The Christian comeliness of a maiden was her devotion to the Lord.'

without distraction. In the story of Martha and Mary (Luke x. 38-42) Greek words occur for 'distraction,' 'caring,' and 'sitting near,' which are similar to those here used.

36. any man: father or representative of the father (hence 'daughter' is better omitted). The will of father or of guardian was law in this matter. Perhaps the Corinthians had put some such case to Paul.

behaveth . . . unseemly: an expression suggested, no doubt, by the 'seemly' of the last verse. Such unseemliness would be opposed to what Paul desires. The father or guardian may feel that, if he refuse consent to the marriage, he is exposing the maiden's suitor to temptation and the maiden herself to disgrace.

past the flower of her age. That is, beyond, in the sense of having attained, the culminating point of development. This suggests the greatness of the risk rather than the mere idea that the maiden was passing her prime. This interpretation is supported by the next phrase.

if need so requireth: if the maiden's nature calls for marriage as the wiser course.

what he will. That case only is here considered in which the father or guardian desires the marriage.

37. standeth stedfast: having no apprehension or misgiving of the kind just mentioned.

having no necessity: his hand not morally forced by the maiden's nature or by other circumstances. This corresponds to the former clause, **if need so requireth.**

his own will: based on his view that single life is best for the maiden.

hath determined: hath judged, after, so to say, trying the case in his heart.

38 heart, to keep his own virgin *daughter*, shall do well. So then both he that giveth his own virgin *daughter* in marriage doeth well; and he that giveth her not in marriage
39 shall do better. A wife is bound for so long time as her husband liveth; but if the husband be dead, she is free
40 to be married to whom she will; only in the Lord. But she is happier if she abide as she is, after my judgement: and I think that I also have the Spirit of God.

to keep: not simply at home unmarried, but guarded in the state of singleness as the best.

shall do well: more positive than the **sinneth not** of verse 36. It is not merely allowable: it is commendable.

38. The apostle now goes so far as to say that both courses are, in their several situations, commendable, but the one is more so than the other if it can be pursued. He is thinking again of the circumstances of the time.

39. A concluding word on the remarriage of widows. Apparently an ascetic section regarded such remarriage as reprehensible. Paul asserts the widow's freedom, with the reservation that she must bear in mind her Christian position and obligations.

only in the Lord. This does not directly mean that the husband must be **in the Lord**: only that the widow's action must be consistent with her Christianity.

40. happier. The Greek equivalent is the higher word for 'happy': so, 'more inwardly blessed,' as free from those conditions which, in their legitimate claim for consideration, might stand in the way of Christian service, especially in those times of strain and stress.

judgement: that is, of course, 'opinion.' It is not a formal decision. The apostle does not at any time claim for this 'opinion' a binding authority, but presses it as worthy of attention (cf. verse 25, 2 Cor. viii. 10; Philem. 14). See the next clause.

think: my view is. The word implies not hesitation and uncertainty, but conviction as the result of thought and inference.

I also. As well as other Christians (vi. 19), and, among these, the Corinthian Christians who advanced the teaching of the Spirit in support of other views.

¹ See articles by the present writer in *Expositor*, 1st series, vol. ix and x, 'A Word-Study in the New Testament.'

² γνώμη.

Now concerning things sacrificed to idols: We know 8

(b) MEATS OFFERED TO IDOLS (viii—xi. 1).

viii. 1-13. **THEME.** *On the question of eating meat offered to idols; knowledge must be guided by brotherly love.*

ARGUMENT. In regard to what you ask about eating what has been offered in sacrifice to idols, all Christians presumably, as you say, have knowledge, that is, intelligent acquaintance with the facts. But knowledge does not settle the question. Knowledge alone, demanding recognition, breeds conceit; whereas Christian brotherly love brings spiritual growth. If any man think that he has come to full knowledge of anything, he knows not yet as he ought to know; but if any man love God, he is recognized by God; he has the highest and safest recognition, not that of men admiring and spoiling him. On the question, then, of eating what has been offered to idols, we know (as you say) instinctively as Christians that in the wide world made by God there is no idol as idolaters conceive it to be, and there is no true God but one. For though (as you say in your letter) there are beings with the name of gods, whether above the earth or on the earth (as in fact there are, gods many and lords many), yet to us Christians there is but one God, the Father, from whom is all creation (including these so-called gods) and from whom are we Christians (the new creation) designed for his service; and but one Lord, Jesus Christ, through whom is all creation, and through whom are we Christians (the new creation). Yet all Christians possess not this knowledge, fully ascertained and made their own; but some, haunted to this day by the feeling that the idol is real, eat the meat with the uneasy sense that it has been an idol sacrifice, and their conscience being weak (that is, easily disturbed by trivial and vain scruples) is defiled. But what we eat will not affect God's judgement when we appear before Him: if we do not eat, we are not thereby short of what He will require: if we do eat, we are not thereby abundantly provided. But what you have to see to is, that this full right of yours to eat become not an occasion of stumbling to your over-scrupulous brethren. For if one of them see you who possess recognized knowledge sitting at table in an idol temple, will not his conscience, weak as it is with scruples, be built up into ruinous strength so that, in spite of scruples, he shall eat what has been offered to idols? For, in such case, ruined through your knowledge is he that is weak—your brother, remember, to save whom Christ died. In thus sinning against your brethren, in thus smiting their conscience in its weakness, you sin against Christ. Therefore, speaking for myself, if I find in any particular case that what I am eating leads my brother to violate his conscience, and so to stumble, I will eat no flesh for evermore, that I make not this my brother so to stumble.

that we all have knowledge. Knowledge puffeth up, but
 2 love edifieth. If any man thinketh that he knoweth any-
 3 thing, he knoweth not yet as he ought to know; but if
 4 any man loveth God, the same is known of him. Con-
 cerning therefore the eating of things sacrificed to idols,
 we know that no idol is *anything* in the world, and that
 5 there is no God but one. For though there be that are
 called gods, whether in heaven or on earth; as there are
 6 gods many, and lords many; yet to us there is one God,

1. We know that we all have knowledge. Possibly we all have knowledge is a quotation from the church letter.

Knowledge puffeth up: that is, knowledge unregulated by love.

2. thinketh that he knoweth. The perfect tense of **knoweth** implies completed knowledge.

3. The apostle takes the love into the highest region; and then, instead of adding 'knoweth God'—as he could have done, love of the Highest being the avenue to the highest knowledge—he prefers **is known of him**, because this, the highest kind of recognition, brings complete satisfaction without conceit, which is love of self.

4. we know that no idol is anything: *lit.* perhaps, 'that there is no idol'; that is, no such being as an idol according to the idolater's idea, an effective representative of an unseen deity. Possibly this also is a quotation from the letter, a quotation including the last clause of the verse and all but the parenthesis in verses 5, 6, 'as there are gods many and lords many,' which looks like an admission of the fact they allege.

5. We must not suppose that Paul is thinking here of beings without existence, or simply of the gods of the heathen, which were 'no gods,' Isa. xxxvii. 19. The unseen *media* of the Divine government, in whose existence and potency the Jews believed, were sometimes called by them gods or lords (see note on ii. 6). What Paul says is, that they were not really on the level of deity¹. The phrase **or on earth** may in part refer in Paul's mind to such visible representatives of Divine authority as Christ speaks of in John x. 34, 35, 'If he called them gods to whom the word of God came.'

6. God . . . Lord. The context suggests that no distinction in dignity is intended here. The different words are used because

¹ See an article (by the present writer) in the *Thinker*, May, 1895, 'St. Paul's view of the Greek Gods,' p. 423.

the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him. Howbeit in all men there is not that 7 knowledge: but some, being used until now to the idol, eat as *of* a thing sacrificed to an idol; and their conscience being weak is defiled. But meat will not commend 8 us to God: neither, if we eat not, are we the worse; nor, if we eat, are we the better. But take heed lest by any 9 means this liberty of yours become a stumblingblock to the weak. For if a man see thee which hast knowledge 10 sitting at meat in an idol's temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols? For through thy knowledge he that is weak perish- 11 eth, the brother for whose sake Christ died. And thus, 12 sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Where- 13 fore, if meat maketh my brother to stumble, I will eat

of the **gods many and lords many** in verse 6, where 'gods and lords' are a mere amplification of the 'gods' in the first clause; and also because 'Lord' (the constantly recurring O. T. name for Jehovah) is the special N. T. title of Jesus Christ.

6. See the argument on p. 189.

7. weak: easily disturbed by scruples not based on facts: in this case, the scruple that the previous connexion of the meat with an idol makes some difference.

8. will not commend. The final judgement is referred to in this future tense. See the argument.

10. The scrupulous man, without having intelligently reasoned himself out of his scruples, is fortified, by his respect for the superiority of his fellow Christian's knowledge, to do that which in his heart he still thinks wrong or at least doubtful. Such surrender to influence instead of argument sullies the purity of conscience. 'Their conscience . . . is defiled' (verse 7), is 'wounded' (verse 12) when thus 'emboldened' (*lit.* 'built up').

11. perisheth. Paradoxically, the 'building up' is ruin, because 'whatsoever is not of faith is sin' (Rom. xiv. 23).

Christ died: 'and thou canst not even abstain, though he is, in Christ, thy brother.'

13. if meat maketh, &c. Observe that Paul builds his argument

no flesh for evermore, that I make not my brother to stumble.

■ Am I not free? am I not an apostle? have I not seen

on definite cases, not on imagined possibilities. A conscience, when ascertained to be over-scrupulous, must be lovingly considered. That the casual possibility of brushing against over-scrupulousness should rule the whole practice of the church is quite another matter. That would mean government by the weak, legislation by the unintelligent, regulation by the ill-regulated.

ix. 1-27. **THEME.** *Paul's own example. He waives his apostolic rights.*

NOTE. The appeal to the broad-minded portion of the Corinthian church to curtail their Christian liberty and waive their just rights for the sake of their over-scrupulous and less intelligent brethren, Paul enforces by his own example. 'I ask you to do only what I do myself. Though an apostle, I refrain from asserting my full apostolic rights, that my preaching of the gospel may not be prejudiced thereby in the eyes of those who have not knowledge of me for what I really am.'

It is an exegetical error to look upon this chapter as primarily a defence of Paul's apostleship. It is upon his rights as an apostle that the enforcement of the appeal is based; but what defence there is is only in passing, and is quite subsidiary to the main argument.

ARGUMENT. Am not I myself a man with Christian liberty? Nay, am I not an apostle with apostolic rights? That I am an apostle is undoubted. Jesus the Lord himself gave me my commission when we met face to face: you, my converts, have by your conversion sealed and confirmed it. This is my answer to my questioners and critics. Well, have I not a right to maintenance from the churches; yea, to the maintenance of a Christian wife also, if I will, like the rest of the apostles; yea, like the Lord's brethren and like Cephas, the pattern apostle of my detractors? Or is it only I and Barnabas that must work at a trade besides for a living? Does a soldier on a campaign pay his own expenses? Do not planters of vineyards and keepers of sheep get a living out of their labour? Nor is this only a human way of talking. Does not the Divine law of Moses forbid the muzzling of the ox as he treads out the corn? In such a command God looks beyond oxen to us preachers; just as He looked to us when it was written that the ploughman and the thresher should labour in hope of sharing in the fruit of their labour. We sowed for you spiritual seed: little enough is it if we reap something material from you

Jesus our Lord? are not ye my work in the Lord? If to 2
others I am not an apostle, yet at least I am to you: for
the seal of mine apostleship are ye in the Lord. My 3

as a crop. Other teachers take from you a share in this as their due: much more right have we who taught you first. But we have waived this our right: we bear all such deprivations that the gospel of Christ may have no hindrance. Take another parallel. They that fulfil the sacred duties of the temple are maintained from the temple funds: they that minister at the altar have their portion in what is offered upon it: so also the Lord hath enjoined that the preachers of the gospel shall live out of the preaching of the gospel. But I have waived all these claims; nor do I now write that these claims may be satisfied. Better I should die than that any man should rob me of this my glory. What is this glory? My preaching is not anything to glory in: preach I must: woe is me if I preach not. If my preaching were voluntary, I should receive pay for it; but, as it is not voluntary, it is a stewardship placed in my hands. My pay is—to make the preaching of the gospel free of charge, stopping short of my rights as a preacher. So with my apostolic practice generally. Free from the control of any man, I have made myself all men's slave, that I might win more men. So to Jews I became as a Jew, that I might win Jews: to those under the law I became as though under the law, though not myself strictly under the law, that I might win those under the law: to those without the law I became as one without the law (though not myself really without a law of God, but under a law of Christ), that I might win those that are without the law. I have become, in this sense, all things to all men, that by all means I might save some. And all this I do that, by preaching the gospel as I ought, I may share in its blessings with them. Do you as I do. You know well that, while they that run for a prize all run, all do not obtain: so run that you fail not to obtain. All that strive in the games must be self-restrained in all things: they restrain themselves for a corruptible crown, we for an incorruptible. For myself then, I so run as to make sure of winning: I so fight as not to waste my blows on the air. I buffet my body and bring it into bondage, lest, after that I have preached to others, I myself should be disqualified at last.

1. He does not merely restrict his own Christian freedom: he waives his apostolic rights.

our Lord: the exalted Lord, before Damascus. See xv. 8; Acts xxii. 8–10.

2. others: such as the 'party of Christ,' consisting perhaps, in the main, of recent arrivals.

4 defence to them that examine me is this. Have we no
 5 right to eat and to drink? Have we no right to lead about
 a wife that is a believer, even as the rest of the apostles,
 6 and the brethren of the Lord, and Cephas? Or I only
 and Barnabas, have we not a right to forbear working?
 7 What soldier ever serveth at his own charges? who plant-
 eth a vineyard, and eateth not the fruit thereof? or who
 feedeth a flock, and eateth not of the milk of the flock?
 8 Do I speak these things after the manner of men? or
 9 saith not the law also the same? For it is written in the
 law of Moses, Thou shalt not muzzle the ox when he
 treadeth out the corn. Is it for the oxen that God careth,

3. He dismisses in a word or two the questionings which were already, no doubt, making themselves heard, but were not as yet aggressive and turbulent, in the Corinthian church. That church was still, in the mass, loyal to him, or he could not have quoted the **rest of the apostles** as parallel to himself. The word **this** points to verse 2, not to verse 4, which resumes the thread.

4. **right**: in the sense of authority conferred, Luke x. 7; a right in accordance with the fitness of things and supported by analogy.

5. **lead about**: on my journeys, the additional expense being provided by the churches. This is an item in the evidence that Paul was not married, or, at all events, had not a wife living.

the brethren of the Lord. These are not necessarily here distinguished from the apostles, any more than Cephas is. Apparently, however, they belonged not to the Twelve, but to the apostolic body in its wider acceptation (see Lightfoot on Gal. i. 19), like Barnabas in verse 6.

6. From this verse we gather that Barnabas, like Paul, supported himself by some handiwork. But we have no evidence that Barnabas, like Paul, was attacked as thereby revealing the guilty consciousness that he was not, in all senses, a rightful apostle: **Or**, fully expressed, would be, 'Or, if you really think so.'

7. These analogies are quite to the point. The apostolic missionaries were soldiers on a campaign: they planted churches: they pastured flocks.

8. **Do . . . men?** Human analogies do not furnish the final authority: there is God Himself speaking through Moses in the law. **Or**, see verse 6.

9. Quotation from Deut. xxv. 4.

Is it for the oxen that God careth? Paul does not question

or saith he it altogether for our sake? Yea, for our ¹⁰ sake it was written: because he that ploweth ought to plow in hope, and he that thresheth, *to thresh* in hope of partaking. If we sowed unto you spiritual things, is it a ¹¹ great matter if we shall reap your carnal things? If others ¹² partake of *this* right over you, do not we yet more? Nevertheless we did not use this right; but we bear all things, that we may cause no hindrance to the gospel of Christ. Know ye not that they which minister about sacred things ¹³ eat *of* the things of the temple, *and* they which wait upon

the original and literal scope of the prohibition. But, as is usual with him, the original meaning and original understanding of a passage of Scripture go for nothing in comparison with its spiritual lesson (cf. 2 Cor. iii. 13). This is the allegorical method, without that denial of historical basis which sometimes characterized it (see Hastings' *Bible Dictionary*. ALLEGORY).

10. Yea: that is, 'why, of course.'

because. Perhaps better 'that,' closely following 'written,' and introducing the general rule in other language. The 'ploweth' and 'thresheth' would then be literal, and not an application to forms of Christian work.

11. An appeal to Christian common-sense. **Carnal,** here signifying things belonging to the sustenance of the lower, the bodily, life. Cf. Rom. xv. 27 (the contributions to the poor saints at Jerusalem).

12. others: see verse 2. In the Second Epistle (xi. 20, xii. 14 ff.) Paul uses much stronger language in speaking of the adventitious teachers 'sponging'¹ upon their adherents. But the Judaizing propaganda had then become much more serious.

we yet more . . . we did not use. Though the apostle uses the plural, it seems clear from the singular in verse 15 that he is speaking chiefly as to his own practice and his own relations to the Corinthian church. Elsewhere he claims that he was their only 'father' (iv. 15).

hindrance: by giving a handle to the charge that he preached for reward.

13. Another analogy. The acknowledged right of the priests and Levites to maintenance in connexion with the temple and the altar.

¹ οὐ καταναρκήσω. R. V. 'be a burden to you.' It is a colloquial, perhaps a slang, expression.

- 14 the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel
 15 should live of the gospel. But I have used none of these things: and I write not these things that it may be so done in my case: for *it were* good for me rather to die, than that any man should make my glorying void.
 16 For if I preach the gospel, I have nothing to glory of; for necessity is laid upon me; for woe is unto me, if I
 17 preach not the gospel. For if I do this of mine own will, I have a reward: but if not of mine own will, I have a
 18 stewardship intrusted to me. What then is my reward? That, when I preach the gospel, I may make the gospel without charge, so as not to use to the full my right in
 19 the gospel. For though I was free from all *men*, I brought myself under bondage to all, that I might gain

14. the Lord ordain. As above in verse 4. Cf. Luke x. 7; Matt. x. 10.

15. none of these things: none of these grounds for pressing my right.

should make my glorying void (see verse 18): his glorying that he makes nothing for himself by preaching the gospel and so puts no hindrance in its way.

16. A man cannot boast of doing what he is forced to do; and the apostle regarded a command from his Lord in the light of an unavoidable necessity: he had no choice. The only alternative was a **woe** he could not bear.

17. Another aspect of the case. As in Rom. iv. 2, 4, 'boasting' is equivalent to a claim for payment. But forced work and a claim for payment are heterogeneous ideas. And Paul holds that, apart from his own choice, he is entrusted with a stewardship which involves him in absolute obligation.

18. Yet Paul assumes that he has ground for boasting. What then is the equivalent payment due to him? This—that he should preach at no man's 'charges.' His reward is his satisfaction that, by this self-denying ordinance, he puts no hindrance in the way of the gospel.

in the gospel: in the preaching of the gospel.

19. The apostle shews how this waiving of rights fitted into his whole apostolic practice. His Christian liberty was never absolute, but always relative: his freedom was ■ freedom to serve.

the more. And to the Jews I became as a Jew, that I ²⁰ might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that ²¹ are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that ²² I might gain the weak: I am become all things to all men, that I may by all means save some. And I do all ²³

20. And = 'and so' (to give illustration).

I became as a Jew. As when he circumcised Timothy (who was by birth half a Jew) to save him from being in a false position when he should preach to Jews.

to them that are under the law, &c. A sentence parallel to the last, introduced partly to enable Paul to insert the qualifying clause, viz. 'not being myself under the law'; that is, being in principle, and personally, free from the law, but on such occasions submitting to it in practice.

21. without law. The Gentiles, who had never received the Jewish law and so never incurred its obligations (cf. Rom. ii. 12). Again he adds a qualifying clause—

not being without law to God, but under law to Christ. When Paul refused to have Titus circumcised (Gal. ii. 3), and not only himself ate with Gentiles but rebuked Peter for ceasing to eat with them (Gal. ii. 11 ff.), he acted as one without the Jewish law as authoritatively interpreted. But he is anxious at once to explain that he does not mean the phrase 'without law' in the universal sense, as though the Gentiles, and he himself acting as a Gentile, had no law to obey. The Gentiles were subject to God's law of conscience (Rom. ii. 14 f.), and Christians, whether Jew or Gentile, were subject to the 'law of the spirit of life in Christ Jesus' (Rom. viii. 2) and to Christ's law of love (John xiii. 34), being bound to 'bear one another's burdens and so fulfil the law of Christ' (Gal. vi. 2). So Paul did not regard himself as 'without' a law of God, but felt that he was subject to a law of Christ. (For the genitive cases *God* and *Christ*, see Blass, *Grammar of New Testament Greek*, English trans. p. 106.)

22. A case in which Paul 'bore others' burdens,' the burdens imposed by over-scrupulous consciences. He restrained his conscientiously achieved liberty lest he might tempt **the weak** to be unconscientious.

all things to all men. All things in themselves wrong or

things for the gospel's sake, that I may be a joint partaker
 24 thereof. Know ye not that they which run in a race
 run all, but one receiveth the prize? Even so run, that ye
 25 may attain. And every man that striveth in the games is
 temperate in all things. Now they *do it* to receive a
 26 corruptible crown; but we an incorruptible. I therefore
 so run, as not uncertainly; so fight I, as not beating the
 27 air: but I buffet my body, and bring it into bondage:

questionable are, of course, excluded by the context, which deals only with things morally 'indifferent.'

23. for the gospel's sake: to help the preaching of the gospel.

joint partaker thereof. This anticipates the close of verse 27. Only if he truly fulfils his calling will he partake with his converts in the promises of the gospel.

24. This curbing of lawful freedom is part of the self-discipline which invigorates the Christian vitality. It does for the Christian what training does for the athlete.

in a race: the Greek means a *stadium*, a race-course. The Isthmian Games (the games celebrated on the isthmus of Corinth) had been revived since the foundation of the Colonia Iulia Corinthus.

all . . . one. Only he that runs best succeeds. So it is a common thing to run, a rare thing to win. Christian racers can all be winners; but they must race like winners.

25. Like competitors on the race-course, Christians must train. Men in training refrain from much that is, in other circumstances, allowable. In eating, drinking, and other bodily gratifications the Greek athletes were under strict rule for ten months.

corruptible . . . incorruptible. The 'crown' at the Isthmian Games was in classic times a wreath of parsley, but, after the restoration of Corinth, a wreath of pine leaves. How much more earnestly and self-denyingly should we strive (Paul implies) for a crown that fadeth not away.

26. Paul uses first the figure of the runner, then that of the boxer. He runs with his eye fixed upon the goal: he boxes with blows well aimed at his opponent.

27. Pursuing the latter figure, he names this opponent, his body, with the foothold that it gives for sin (Rom. vi. 12), and speaks of his conflict with it as a bruising of it. Then, changing the figure, he speaks of his victory over it as an enslaving of a subdued enemy.

lest by any means, after that I have preached to others, I myself should be rejected.

For I would not, brethren, have you ignorant, how 10

preached to others. Possibly (as many think) the figure of the games is resumed, and the thought is of the herald who declared the games begun, proclaimed the conditions of the contest, and summoned the competitors. But, that the figure may be complete, the herald would have to be regarded as himself also entering the lists.

rejected: disqualified for the prize by non-success.

X. 1-13. **THEME.** *The disqualification of the mass of the ancient Israelites, and the warnings therefrom.*

ARGUMENT. Such disqualification is no imaginary danger. See how our forefathers (mine in the letter, yours in the spirit) began their course, all well started and well furnished, and yet most of them were disqualified at last. All protected and guided by the cloud, all brought safe through the sea, they all sealed as by a baptism their trustful allegiance to Moses, their deliverer, in the trustful following of the cloud and the trustful crossing of the sea. All ate the same food, the manna so supplied as to exemplify the Divine Spirit and strengthen their faith: all drank the same Spirit-exemplifying, faith-strengthening drink, for all habitually drank from the Spirit-exemplifying, faith-strengthening rock-fountain which followed them, and this rock was really Christ. Yet though all alike were so furnished, so spiritually nourished, with only a few of them was God well pleased; for the mass of them were strewn like leaves in the wilderness. Now these events were examples to warn us, that we should not lust after evil things, as these forefathers lusted. Nor become ye idolaters, as history tells that they became, giving themselves to idolatrous feasting and then to wanton frolic. Nor let us be unchaste, as some of them were unchaste, and fell in one day to the number of three and twenty thousand. Nor let us put the Lord's avenging power to the test, as some of them did, and perished from the biting of the serpents. And murmur not, as some of them murmured, and perished at the hands of the destroying angel. This that happened to them was laden with warning for us, and was recorded to admonish us, living, as we do, near the closing of the ages. 'So let him that thinketh he standeth take heed lest he fall.' No temptation has taken you but such as man can bear, and faithful is God who will not let you be tempted beyond your powers, but with the temptation will make also the corresponding way of escape, that you may be able, while the temptation lasts, to endure it in full expectation of deliverance.

1. **I would not . . . have you ignorant.** An emphatic intro-

that our fathers were all under the cloud, and all
 2 passed through the sea; and were all baptized unto
 3 Moses in the cloud and in the sea; and did all eat the
 4 same spiritual meat; and did all drink the same spiritual

ductory formula of Paul's when something exists or has occurred which may not be known to his readers, or, at any rate, fully comprehended in its bearing upon the question at issue. Cf. Rom. xi. 25.

our fathers. Paul regards Gentile Christians as branches of the wild olive grafted in upon the olive of the Church of God, whose 'root' was the Israelitish fathers (Rom. xi. 16 ff.). So, spiritually, he can say 'our' though addressing Corinthians. All Christian believers were the 'Israel of God' (Gal. vi. 16).

all. This is the prominent word of contrast: *all* 'ran,' *few* reached the goal.

under the cloud. The story in Exod. xiv. 19 ff. should be compared. Just before the Israelites entered the Red Sea the cloud 'stood behind' them for the night, with its bright, light-giving side towards them, its dark and darkening side towards the Egyptians. Then, trusting themselves to Moses as the medium of God's power, they passed, unfollowed for the time by the Egyptians, through the dried-up bed of the sea. The expression 'under the cloud' is justified also by those passages which speak of the cloud as covering or overshadowing. Num. ix. 18; Wisd. of Sol. xix. 7; Ps. cv. 39.

2. were all baptized, &c. The Greek word means 'gave themselves to baptism': it was not compulsory. So much the worse was their apostasy afterwards. The baptism is here purely figurative; the elements are a fiery cloud above them, and a dry sea-bed beneath them. Their action was the sign and seal of trust in their leader.

3. all . . . the same. There was no partiality or distinction: all alike shared.

spiritual meat . . . spiritual drink. The basis of Paul's thought is the manna, the 'bread from heaven,' and the 'water from the rock' (Neh. ix. 15; cf. Exod. xvi. 14 f.; Exod. xvii; Num. xx). But he calls these 'spiritual.' By this he does not mean simply 'allegorical,' 'mystical,' as if the outward and visible material actually stood for the inward and spiritual: this is not a N. T. usage of the Greek adjective¹. Nor does he mean simply 'super-

¹ πνευματικόν. The *adverb* is used once (and only once) in the sense of *symbolically*, and that single instance occurs in Revelation (xi. 8).

drink: for they drank of a spiritual rock that followed them: and the rock was Christ. Howbeit with most of 5

natural,' 'miraculous,' referring to the manner of the bestowal. This also would be a usage strange to the N. T. He means that the manna and the water had a spiritual power. (Cf. the usage at Rom. i. 11, 'a spiritual gift, to the end that ye may be established.') 'Hungry and thirsty their souls fainted in them. Then . . . the Lord . . . delivered them out of their distresses' (Ps. cvii. 5, 6). The immediate relief and continuous supply of their bodily needs tended to have an effect upon their spirit; that is, to strengthen their faith. Thus the manna and the water were not material only, but spiritual likewise. And this is Paul's point: the faith of all was similarly nourished: the faith of most failed; and this because, like the multitudes at a later time rebuked by Christ (John vi. 26), they only saw the material gift, they did not discern the spiritual power.

4. a spiritual rock that followed them. The basis of the thought here is much more uncertain. The presence of the phrase, **that followed them**, suggests, however, that Paul, in this sentence, is not referring formally to Christ, to whom such a subordinating phrase would be unsuitable; the formal application to Christ in the next clause is probably, therefore, an afterthought. This view is supported by the omission of all reference to Christ in the baptism of verse 2 and the spiritual meat of verse 3. Much as we may be disinclined to accept the explanation, it seems probable that Paul, in this sentence, is using the Jewish tradition of the rock of Kadesh following the Israelites in their wanderings. It is true that, according to our present information, the tradition of the following rock (Num. xx) does not appear in Jewish literature till after Paul's time, while the earlier tradition connects the 'following' with the well of Beer (Num. xxi). But our passage may reasonably suggest that the following well and the following rock had already begun to be connected in tradition; and, though the tradition may to us be 'puerile,' we must not, on the ground of our modern ideas, separate Paul entirely in these matters from his fellow Rabbis¹.

and the rock was Christ. As Christ is the inspirer of faith for the people of the New Covenant, so was he, in reality, behind the 'means of grace' for the people of the Old. Philo (i. 82) identifies the rock of Deut. viii. 15 with Wisdom, 'the nurturer

¹ See, on the other side, Dr. Driver's article in the *Expositor*, 3rd series, vol. ix. pp. 15 ff. But Dr. Driver tells me that his article of eleven years ago does not, in some of its expressions, exactly represent his present view.

them God was not well pleased : for they were overthrown
6 in the wilderness. Now these things were our examples,

of the soul with Divine food' (i. 213) ; and the rock (a different rock) of Deut. xxxii. 13 he (i. 213) identifies both with Wisdom and the Word. Possibly Paul was aware of this interpretation, and then the transfer to Christ was easy and immediate. But before we can trace to its source in Paul's mind this application of the rock, there is an anterior question. Is Paul, *from verse 1 onwards*, basing his thought on the Christian ordinances of Baptism and the Lord's Supper? Most critics take this for granted. (So some would even explain 'the same' to mean the same that we Christians eat and drink.) And certainly the collocation of baptism, spiritual food, spiritual drink, in verses 2, 3, is a very tempting one. Moreover, from verse 14 he is speaking of the Supper and contrasting it with the debauchery of idolatrous feasting at Corinth, a debauchery which recalls the idolatrous feasting of the Israelites as spoken of in verses 6, 7. If this view is correct, then the apostle, in this context, is regarding Christian baptism as the imparted seal of accepted allegiance to Christ, carrying with it (to the loyal) all the spiritual reflexive consequences of a concrete confirmatory act ; and the bread and wine as pledges of God's nurturing power towards them that will live on the Christ who is always with them. Certain features of the passage, however, are not quite harmonious with the alleged design of parallelism at the outset. In the Lord's Supper, for example, there was no water and no rock. The rock in verse 4 is a type of Christ as the source of never-failing living water for the thirsty soul ; but this is not an idea expressly connected with the wine of the Lord's Supper. The evidence, then, in favour of the common view, however plausible, is not decisive.

5. Howbeit : in spite of all the means used to strengthen their faith.

most of them : a mild way of putting the actual state of things. As a matter of fact, only Joshua and Caleb actually entered the Promised Land (Num. xiv. 29 f.). See note on 2 Cor. ii. 6 as to Paul's way with such numerals.

overthrown in the wilderness. The Greek is an almost exact quotation from the LXX in Num. xiv. 16. The figure is either of leaves strewn on the ground or of men laid low in the battle.

6. these things were our examples. These benefits spurned, this evil wrought, this ruin entailed, became, in the result, warning examples to be in our¹ possession. Examples are of two kinds :

¹ ἡμῶν.

to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of 7 them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit 8 fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt 9 the Lord, as some of them tempted, and perished by the

some are to be imitated, others (the 'terrible examples') are to be avoided. The Greek word¹ suggests also the danger of history repeating itself; and that is the idea in the alternative marginal translation, 'figures of us.' But 'examples' is more consistent with the rest of the verse.

lust after evil things: *lit.* 'be lusters after evil things,' the substantive being taken from Num. xi. 34 (LXX), where it is told how 'they buried the people that were lusters.' The special object of their lust on that occasion, 'the fleshpots of Egypt,' is here widened to take in the cravings of heathenism. Cf. the 'inventors of evil things' in the catalogue of heathen transgressors at the close of the first chapter of the Romans.

7. idolaters: in the sense of joining in sacrificial feasts. The passage quoted is Exod. xxxii. 6 (LXX), where the feast in honour of the golden calf is described: verse 25 (of the same chapter) unveils to us how lewd and disorderly the feast became.

some of them: another mild expression (see verse 5). The Exodus account hints at no exceptions.

play. The Greek word is sometimes classically used for licentious dancing and frolicking, such as formed part of idolatrous worship.

8. commit fornication. This verse is naturally connected with the last. The people committed this sin when they accepted the invitation of the Moabites to their sacrificial feasts (Num. xxv. 1-9). In the O. T. account the number is 24,000: the lapse of memory (if it be so) is of no consequence.

one day. This made the punishment more significant and appalling.

9. tempt: put to the proof, as to His power and will to punish. The Greek word implies the severity of the test, stretching, so to say, God's forbearance to the breaking-point.

perished by the serpents. The imperfect tense gives us a picture of death after death from hour to hour and day to day.

The incident here referred to is recorded in Num. xxi. 4-6. The

¹ τύποι.

10 serpents. Neither murmur ye, as some of them mur-
 11 mured, and perished by the destroyer. Now these
 things happened unto them by way of example; and
 they were written for our admonition, upon whom the
 12 ends of the ages are come. Wherefore let him that thinketh

people on that occasion, hankering after the food and drink they had left behind in Egypt, abused the manna and the lack of water. So now there were Corinthian Christians hankering after the indulgences of their former heathen life and slighting the 'bread from heaven.'

10. murmur ye. The second person is resumed because, just as the Israelites (Num. xvi. 41) had 'murmured' against Moses and Aaron for their severity towards Korah and his company, so (we may readily believe) there were Corinthians prepared to murmur now against Paul for his severity towards the incestuous person and his uncompromising attitude towards laxity in morals.

destroyer (Exod. xii. 23). A definite angelic medium, to whose instrumentality the 'plague' (Num. xvi. 48) is here attributed, as was the pestilence after David had arrogantly numbered Israel (1 Chron. xxi. 12, 15).

(It is noticeable that in verses 7-10 all the hortatory verbs are in the present-imperfect tense, and are thus directed against a habit of life.)

11. by way of example: that is, for us (see verse 6). What happened to *them* we must regard as giving *us* warning. It is not necessary to suppose Paul's meaning to be that God intended the punishments at the time to be definitely prefigurative of the punishments to fall upon transgressors in the Christian age.

written for our admonition. The record naturally served not a contemporary but a future purpose, a purpose not kept in abeyance till the Christian age, but now specially bearing upon that age because the revelation through Christ enabled such retributions to be intelligently read and clearly understood. An age of preparation could not be an age of full perception.

upon whom the ends of the ages are come. 'The church is the heir of the spiritual training of mankind' (Findlay). The **ages** are the successive periods in the development of the world's history, 'and perhaps also the parallel periods for different nations and parts of the world' (Hort on 1 Pet. i. 20: cf. 'the times of the Gentiles,' Luke xxi. 24). The **ends of the ages** (the plural in the former corresponding to the plural in the latter) are the 'last days' (Acts ii. 17), the 'last (stage) of the times' (1 Pet. i. 20) in the midst of which the first Christians lived

he standeth take heed lest he fall. There hath no ¹³ temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Wherefore, my beloved, flee from idolatry. I speak as ^{14, 15}

(1 John ii. 18), and was an expression, in various forms, sanctioned by Jewish usage, for the days of the Messiah. These, for the first Christians, had begun when Christ came (Heb. i. 2), and they would soon (1 Cor. vii. 29) be consummated by his return (John vi. 39).

12. thinketh he standeth: that is, thinks he is firm against temptation because of his experiences of Divine favour.

take heed lest he fall: as the fathers did, in spite of all that God did to strengthen their faith.

13. man can bear. The Greek word¹, meaning 'human,' had the connotation of 'moderate' in Epictetus and other writers belonging to a period not much later than this Epistle. Another rendering is suggested: 'coming from man,' that is, 'from idolaters into whose company you wilfully or heedlessly go, and not from evil spirits or from unavoidable surroundings such as persecution. In the latter case, God will come to your aid: in the former, you must not expect God to help you.' But it seems simpler to explain the Greek word in accordance with the next sentences, in which the Corinthians are assured against temptations which *cannot* be borne, and comforted in the certainty of efficient help while the temptation lasts.

x. 14-22. THEME. *The danger of partaking in idolatrous sacrificial feasts.*

ARGUMENT. Wherefore, I entreat you by the love I bear you, avoid idolatrous celebrations: they are full of temptations. As to discerning men I speak: form your own judgement on what I proceed to say, on the parallels I am about to draw. The cup blessed with thanksgiving by us together in Christian assembly, is it not a means of partaking, as we worship, in the blessings which Christ brought by the shedding of his blood? The bread which in common we break, is it not a means of partaking, as we worship, in the blessings Christ brought when he gave his body to the death? For, because there is one bread, we, though more than one, are one body; for we all receive in common of the one bread. Take the parallel of the literal Israel: are not the devout offerers who eat the

¹ ἀνθρώπινος.

16 to wise men ; judge ye what I say. The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a com-
 17 munion of the body of Christ? seeing that we, who are

sacrifices partakers in the blessings which come from the consciousness of Jehovah's gracious presence at the altar? What then do I mean? Not that there is any real offering to an idol, or that there is any real idol, as the heathen conceive either of these to be. What I mean is that what the heathen sacrifice they sacrifice to demons and not to God, for idolatry has demon power behind it, prompting it and maintaining it; and I would not have you partakers in the things (the lust and the excess) that accompany the presence of demons. Ye cannot have both blessing and cursing; it is a moral contradiction for you; ye cannot drink both the cup of the Lord and the cup of demons; ye cannot eat in common both at the table of the Lord and at the table of demons. Or can it be that we bring the Lord into rivalry with the demons? Are we strong enough to resist His jealous wrath?

14. Wherefore: resuming the argument of chap. viii. against participation in idol feasts. This argument has just been enforced by historical illustrations of the dangers arising from contact with idolatry.

flee. There is a 'way of escape' (verse 13), the way of avoidance. The mode of address, **my beloved**, presses the appeal more urgently.

15. wise: that is, 'discerning,' 'shrewd.' In verses 16 ff. he puts the case in a way that shrewd men should understand.

16. cup of blessing which we bless. To **bless** is the same as to 'give thanks.' See xiv. 16; and compare the synonymous parallel in the account of the institution of the Supper (Matt. xxvi. 26; Luke xxii. 19). It was the cup (like the last cup at the passover feast) over which a thanksgiving was pronounced. The addition 'which we bless' exhibits the assembled church as the united giver of thanks. This interpretation finds confirmation in the expression 'we break' in the next sentence, when compared with the parallels in Acts ii. 46, 'continuing stedfastly . . . and breaking,' and ii. 42, 'in the breaking of bread and the prayers.' The blessing and the breaking were regarded as acts of the whole body of assembled Christians.

communion of the blood . . . of the body. The context and Paul's teaching elsewhere lead us away from the material interpretation. Paul says very plainly in verse 20 that in the idol feasts the substance that has been offered is in itself nothing. So also in viii. 8, 'Meat will not commend us to God; neither, if we eat not,

many, are one bread, one body : for we all partake of the one bread. Behold Israel after the flesh : have not they 18 which eat the sacrifices communion with the altar ? What 19

are we the worse ; nor, if we eat, are we the better.' Again, in Rom. xiv. 17, 'the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.' What is of real consequence is the idolatrous atmosphere of the feast : it compromises, it infects. Consistently, therefore, Paul must here mean (as he draws the parallel between the one feast and the other) that the bread and the wine are nothing even when thanks are given over them ; nay, further, that even the body and the blood of Christ are nothing in themselves ; cf. John vi. 63, 'The flesh profiteth nothing,' see verse 55, 'My flesh is meat indeed, and my blood is drink indeed.' What is of consequence in the supper of communion is its spiritual atmosphere ; this act of worship quickening our sense of our common oneness with Christ, as also our sense of his presence and his power. So the Supper, like the idol feast, but in a good way, compromises and infects. The atmosphere of the idol pollutes, the atmosphere of Christ purifies : the one is demonic, the other Divine. By breathing either atmosphere we have fellowship, in the one case with the idol, in the other with Christ : in the one case, it is a savour of death unto death, in the other of life unto life, even as Christ, by giving himself to the death for us has won the power of drawing us to himself ; that is, making us one with himself in spirit, both in his death and in his life. 'It is the spirit that quickeneth : the flesh profiteth nothing.' It is not Christ's body—in whatever shape it may be presented, whether as flesh or as bread—that has an effect even upon our mortal bodies : it is his spirit (Rom. viii. 9-11), the 'spirit of holiness' making it impossible for death to hold us any more than it held him (Rom. i. 4 ; Acts ii. 24).

17. seeing that we, who are many, are one bread, one body : rather, 'seeing that there is one bread, we, who are many, are . . . one body.' This is a secondary thought brought in to strengthen Paul's main contention, which is—communion with Christ. The unity of the church is argued from the fact that they all break ('partake of') the same bread ; and the unity argues for their oneness with Christ. Communion with Christ makes communion with idolatry morally impossible, as he goes on to argue in verses 20, 21.

18. communion with the altar. An analogy from the Jewish ritual and worship tending to confirm what Paul is maintaining—the fact of communion with idolatry. The priest and the people eating certain parts of the sacrifice not burnt on the altar had (in outward type, at any rate) communion with the altar, that is,

say I then? that a thing sacrificed to idols is anything, or
 20 that an idol is anything? But *I say*, that the things which
 the Gentiles sacrifice, they sacrifice to devils, and not to
 God: and I would not that ye should have communion
 21 with devils. Ye cannot drink the cup of the Lord, and
 the cup of devils: ye cannot partake of the table of

with what the altar stood for—the presence and favour of God, of which the altar was the visible sign, producing (so far) a religious and ethical effect upon the offerers. So also was it with those who wittingly took part in the feast connected with the worship of an idol.

19. Paul guards himself against appearing to contradict what he has said in viii. 4. The idol neither is nor stands for any real being: the **thing sacrificed** is, in itself, just what it was before sacrifice: connexion with the idol has no effect upon it.

20. Behind the emptiness of the idol there is the substance of the demonic power which uses idolatry as a means of temptation to excess and lust. The demonic power was regarded by the Jews as Satanic (whether Beelzebub, ‘the prince of the demons,’ was himself Satan or a prince under his authority: see Luke xi. 15, 18). Paul’s language appears to be borrowed from the Septuagint. In Deut. xxxii. 17, ‘They sacrificed unto demons which were no God,’ the LXX has it, ‘They sacrificed unto demons and not to God.’ See also Baruch iv. 7; cf. Ps. cvi. 37. These demons were apparently subordinate spirits capable of working evil in nature and in man. The idols themselves were ‘nothing’: in Paul’s view, therefore, they were not the demons, nor did they stand for the demons. Paul seems to mean: “There is nothing in the idol, but there is something in the demon. With the idols ye cannot be partakers, except in your imagination. With the demons ye come into contact, into fellowship, at the idol feasts, whether ye imagine it or not, and ye run all the risks of this communion. The idol worship, therefore, empty of reality, absolutely and in itself, is abundant in fearful reality, relatively and behind itself. The idols are but marionettes: Satan and his evil spirits pull the strings.” And the lust and the licence accompanying the idol festivities were, for Paul, sufficient testimony that what he said was true.’ (From an article by the present writer in the *Thinker*, May, 1895, ‘St. Paul’s View of the Greek Gods.’)

21. Not a physical but a moral impossibility: ‘ye cannot breath both moral atmospheres.’ And to this moral impossibility the physical presence at an idol feast exposes them. The ‘cup of demons’ is the wine consecrated to the idol by libation.

the Lord, and of the table of devils. Or do we provoke ²² the Lord to jealousy? are we stronger than he?

All things are lawful; but all things are not expedient. ²³

22. provoke the Lord to jealousy: again from Deut. (xxxii. 21, 'they have provoked me to jealousy with that which is not God'). 'Or (if this way of speaking does not convince you) are we prepared,' the apostle asks, 'to go the length of provoking the Lord (Christ) to jealousy, as if we were stronger than he? That is the real position of those Christians who thus offer themselves to idolatrous influence.'

x. 23—xi. i. **THEME.** *Expediency of restraining lawful Christian freedom in regard to (1) feasting in an idol temple, (2) eating sacrificial meat at home, (3) eating such meat, with a heathen host, elsewhere.*

ARGUMENT. Let me sum up this subject. All things (not in themselves immoral) are lawful, but all things are not beneficial to the soul: all these things are lawful, but not all further the Christian life in a band of brethren. Let no man among you look simply at his own interests, let him look at the interests of his brother. So in the matter of eating meat sacrificed to idols. All meat that you buy in the market eat, making no examination on the ground of conscience; for the earth is the Lord's, and all that fills it. Again, should any unbeliever invite you to his table, and you (after weighing the possible risks) be in the mind to go, all that is set before you eat, making no examination on the ground of conscience. But if some over-scrupulous brother say to you, 'This is meat that has been offered in sacrifice,' eat not of it, lest your over-scrupulous brother be tempted to sin against his conscience. For by conscience I mean not your own, but your brother's; *your* conscience is clean; your conscientiously accepted freedom is not under the jurisdiction of another's conscience. If I partake with thankfulness, why am I abused for eating what I can give thanks for? Such sincere and intelligent thankfulness, declaring the goodness of God, and so contributing to His glory, is the test of conduct in eating or drinking or in any action whatever: see that it is yours. But this general rule, the glory of God, leads to consideration of others lest they sin. Put no occasion of stumbling in the way of Jew or Gentile or the church of God: that is my maxim. I accommodate myself to the position of all men in all things (not immoral), seeking not my own advantage, but that of the many that they may be saved. Imitate me in this, as I also imitate Christ.

23. All things: see note on vi. 12. Clearly limited by Paul himself to things indifferent, like meats and drinks, as he would

- 24 All things are lawful; but all things edify not. Let no
 25 man seek his own, but *each* his neighbour's *good*. What-
 soever is sold in the shambles, eat, asking no question for
 26 conscience sake; for the earth is the Lord's, and the fulness
 27 thereof. If one of them that believe not biddeth you
to a feast, and ye are disposed to go; whatsoever is set
 before you, eat, asking no question for conscience sake.
 28 But if any man say unto you, This hath been offered in
 sacrifice, eat not, for his sake that shewed it, and for
 29 conscience sake: conscience, I say, not thine own, but the
 other's; for why is my liberty judged by another con-
 30 science? If I by grace partake, why am I evil spoken of

undoubtedly exclude fornication, for instance. The 'edify not' is simply a closer definition of the 'not expedient (i. e. profitable).' The profit and the edification are both individual and corporate.

24. Avoid selfish disregard of detriment to a weak brother's conscience.

25. the shambles. The public meat market where meat that had been offered in sacrifice would be on sale without any mark of distinction.

for conscience sake. The whole prohibition should be taken together, 'making no investigation on the ground of conscience'; that is, not bringing conscience in at all as prompting investigation.

26. All meat is good, and from God, whether it has been offered to idols or not.

27. This must be a feast not in an idol temple or in any place which would plainly indicate the sacrificial character of the meat.

28. any man: any over-scrupulous Christian brother who has felt it on his conscience to make inquiry.

This: some particular piece of meat presented at the meal.

for his sake: lest he should be tempted to slight his own conscience.

for conscience sake: lest his conscience should, by being slighted, become less tender.

29. Do not let your conscience become like his, but respect his for his sake. Your conscientious liberty remains.

30. by grace: probably rather, as margin, 'with thankfulness,' as the Greek word¹ is used 2 Cor. ix. 15. It is the thankfulness of a clear conscience.

¹ χάρις.

for that for which I give thanks? Whether therefore ye 31
eat, or drink, or whatsoever ye do, do all to the glory of
God. Give no occasion of stumbling, either to Jews, or 32
to Greeks, or to the church of God: even as I also please 33
all men in all things, not seeking mine own profit, but
the *profit* of the many, that they may be saved. Be ye 11
imitators of me, even as I also am of Christ.

Now I praise you that ye remember me in all things, 1

evil spoken of. The weak brother has no right to condemn you if you eat what he shrinks from.

31. Such thankfulness declares the goodness of God, and so promotes His glory. Let the promotion of this glory, then, be your general rule of conduct in these and other matters. Such a general rule leads to the carefulness inculcated in the next verse. It is not a thankful declaration of the goodness of God to fortify others against their conscience, or, on the other hand, to repel men from Christianity by seeking to burden their conscience with sins of human manufacture.

32. Jews—by offending their scruples in indifferent matters; **Greeks**—by imposing, in indifferent matters, Jewish scruples upon them; **the church of God**—by encouraging its members to tamper with their conscience, or by bringing into the sphere of conscience things with which conscience has no concern.

The apostle (see verse 33) recurs here to his general practice, as spoken of before, ix. 19-23.

xi. 1. His pattern is Christ, in that love which gave up rights and liberties that he might save. Phil. ii. 4 ff., and Rom. xv. 3.

Liturgical Questions (regulation of public worship).

xi. 2—xiv. 40.

(a) POSITION OF WOMEN (xi. 3-16, xiv. 34-36).

xi. 3-16. THEME. *The customary veil must be retained.*

ARGUMENT. I praise you that (as you say in your letter) you imitate me, that you remember me and my ways (iv. 17), that ye keep the instructions which I gave you. But there is one point on which I have as yet had no occasion to give instruction, the wearing of the veil by women in the church assemblies. You must know that of every man, Christian or non-Christian, married or unmarried, Christ is the head, as head of creation; and of woman, man is the head (in dependence on Christ); and of Christ (as working out Divine purposes) God is the Head; so that headship depends finally upon God and His ordinance.

and hold fast the traditions, even as I delivered them to
 3 you. But I would have you know, that the head of
 every man is Christ; and the head of the woman is the
 4 man; and the head of Christ is God. Every man

Every man, married or unmarried, praying or prophesying in church assembly with a veil over his head, brings shame upon his head, as though some dishonour rested upon him, or as though he, like a woman, wore a sign of fitting subjection to others. But every woman, married or unmarried, praying or prophesying in public church assembly with her head uncovered, brings shame upon her head; for she is just the same as a woman shaven for wantonness. If a woman goes unveiled, let her go shorn, but if it is a shameful thing for a woman to go shorn or shaven, let her go veiled. A man ought not to have his head veiled, since he is in his nature and origin the image and manifested excellence of God in His Lordship over the earth; and the woman is, as subject, the manifested excellence of man as lord. Man was prior in time; for man came not from woman, but woman from man. Further, man was not created for woman, but woman for man. Accordingly, the woman, that she may be such a manifestation, ought to have upon her head a sign of man's authority because of the angels ('watchers' over our assemblies, who might be tempted, as of old time, to their fall, seeing women their own masters, and so not created for man, but open to another appropriation). Yet, on the other hand, woman and man are not apart when in union with the Lord; as is evident from the fact that as the woman came originally from the man, so, ever since, the man has come through the medium of the woman; and all (these) things come from God and His ordinance. I appeal to your judgement: is it seemly that a woman should pray to God in public unveiled? Does not nature's order itself teach you that long hair is a disgrace to a man, but a glory to a woman? For hair is given her in place of a covering. But if any think that he is justified in being contentious on this point, let him know that I and those conjoined with me have no such custom as I am opposing, nor have the churches of God generally. Both teachers and churches, therefore, are arrayed against him.

2. Perhaps an acknowledgement of a somewhat self-complacent claim made by the Corinthians in the church letter.

3. I would have you know. Introducing a special, perhaps a new, instruction.

every man: no limit mentioned. Christ is the head of all creation (Col. ii. 10).

head of Christ is God. Refers all this headship, in the last resort, to God's arrangement (iii. 23).

praying or prophesying, having his head covered, dishonoureth his head. But every woman praying or 5 prophesying with her head unveiled dishonoureth her head: for it is one and the same thing as if she were shaven. For if a woman is not veiled, let her also be 6 shorn: but if it is a shame to a woman to be shorn or shaven, let her be veiled. For a man indeed ought 7

4-6. The apostle makes a preliminary appeal to the social *convenances* recognized at Corinth and elsewhere.

4. **praying or prophesying.** Praying stands as the type of public worship, and prophesying as the type of public edification. 'Prophesying': uttering a revelation of God's will.

dishonoureth his head. This is most simply referred to the literal head just mentioned. Paul points to the interpretation which would naturally, in Corinth and other places, be put upon the strange act of a man veiling himself¹, a purely hypothetical case introducing the opposite and actual case of the woman.

5. Greek women—Ionian women, at any rate—were in the habit of covering their heads and faces (except the eyes) in public²; and if they appeared in church assembly uncovered, especially if they aggravated this breach of decorum by taking a prominent part in the service, their behaviour could only cause scandal, and make them seem to be persons of loose reputation; for such alone appeared in public unveiled.

as if she were shaven. The removal of the hair by shaving or close cropping was the penalty of an adulteress, and the removal of the veil was the same in kind, though not in degree.

6. All the verbs in this verse are in the middle voice, denoting actions of the woman herself. Paul appeals to her on the basis of social *convenience*. What would she think of having herself shorn? Yet this is logically an equivalent to her removal of the veil.

7-12. Paul now, recurring to verse 3, confirms his appeal to the social *convenances* by a direct appeal to the Divine order. This appeal involves three arguments.

¹ It is beside the point to refer to the wearing of the *tallith*, or prayer-veil, by Jewish men while engaged in devotion. Edersheim believes that this practice was a superstitious custom of later Jewish mysticism.

² It is still more irrelevant to quote the allegation that women in Greece, in the course of sacrificial ritual, had their heads bare. Such sacrificing and praying were not in any way like the Christian service in a public church assembly of men as well as women.

not to have his head veiled, forasmuch as he is the image and glory of God : but the woman is the glory of the man.

8 For the man is not of the woman ; but the woman of the
9 man : for neither was the man created for the woman ;
10 but the woman for the man : for this cause ought the
woman to have *a sign of authority* on her head, because

7. The first argument, (a) woman was made inferior to man.

image and glory of God. 'Image' (visible representation), in this context, refers primarily to the connexion between 'image' and 'dominion' in Gen. i. 26. 'Glory' (limited also by the context), ■ manifestation of the superiority of God as Ruler.

the woman is the glory of the man. The terms are general ; but the general maxim can only work itself out when a woman comes into relation to a man, as, for instance, in marriage. Then what dominion she has—as over her children and household—is in the name of the man, and is a manifestation of his superiority as ruler. The parallel of sun and moon is usually adduced by commentators on this passage.

This first argument, then, tends to shew that while, in public church worship, a man, as the visible representation of God¹, ought not to wear the sign of subjection to others, a woman ought, as subject to man.

8. A second argument, (b) drawn from the order of succession and purpose in creation, as stated in Gen. ii. 21, 18. This verse recalls the fact that woman was made out of and after man, and verse

9. Recalls the reason, which constitutes a third argument, (c) the woman was created for the man.

10. The point here seems to be—woman was created for man and not for angels ; a fact which the angels spoken of in Gen. vi. 2 overlooked ; cf. Jude 6 ; 2 Pet. ii. 4. The inference is, she must wear her sign of subjection in the presence of the angels ; which constitutes a fourth argument (d). This interpretation should not be curtly dismissed on the ground that it makes Paul guilty of a triviality. Other arguments in this section may lay him open to a similar charge. Paul's aim was to save Christian women and the Christian church in Corinth from social disrepute : we can endorse his aim without endorsing all those arguments in support of it which carried weight in his day, but would not carry weight in ours. It would be in accordance with contemporary Jewish views (with which Gentile churches could very speedily become acquainted through the Septuagint, and the current interpretation of it) to explain this perplexing passage by a reference

¹ See note on 'image of God,' 2 Cor. iv. 4.

of the angels. Howbeit neither is the woman without the 11
 man, nor the man without the woman, in the Lord. For 12
 as the woman is of the man, so is the man also by
 the woman; but all things are of God. Judge ye in 13
 yourselves: is it seemly that a woman pray unto God
 unveiled? Doth not even nature itself teach you, that, 14
 if a man have long hair, it is a dishonour to him? But 15
 if a woman have long hair, it is a glory to her: for her
 hair is given her for a covering. But if any man seemeth 16
 to be contentious, we have no such custom, neither the
 churches of God.

to the angels who were believed to be the instruments of God in the supervision of the various churches (see Rev. ii, iii), and who, like His angelic instruments in the supervision of the creation generally, might do their work well, or imperfectly, or even badly, and might, like all finite beings, be subject to misapprehension or even temptation. (See note on ii. 6-8, and also Tertullian *On the Veiling of Virgins*, chap. xvii.) Another interpretation—that even if women were not ashamed to unveil themselves before men, they ought to shrink from such an immodesty as would shock the angelic media of God's government—would stand well enough by itself, but is much harder to connect with the immediate context.

11. To guard against contempt of man for woman. Both sexes are in Christ, the one as much as the other (Gal. iii. 28).

12. Argument for this drawn from the original creation of woman and the ordinary birth of a man, both arrangements being traced to their source in God.

13. A final appeal to their own sense of the fitness of things. When a woman is praying in the church assembly, whether privately or publicly, it is fitting that she should be thinking of God, and not so thinking of men as to unveil herself with a view to asserting equality with them or attracting their attention.

14 f. Argument for this drawn from the natural order of things which gives longer hair to a woman than to a man, the longer hair being designed as a modest covering. And custom, following nature, deems long hair a disgrace to a man, but to a woman a glory.

16. contentious. Paul can hardly conceive of any opposition to his view on this matter unless it be for 'contention,' i. e. from the lust for strife.

we have no such custom: that is, 'Let such a man know we

17 But in giving you this charge, I praise you not, that ye

have no such custom as he would strive for.' The unveiling has neither apostolic nor ecclesiastical sanction.

For the apostle's view of the position of women see Introduction, pp. 33 f.

(b) LOVE FEAST (XI. 17—34).

xi. 17—34. THEME. *Paul corrects the misconception and condemns the degradation of the church feast.*

ARGUMENT. But while, in giving you this instruction about the veil, I have not explicitly censured you, I cannot praise you for your church assemblings generally; for your coming together does not advance your spiritual growth so much as retard it. To begin with, I hear that, as you assemble together, separations shew themselves among you, and I cannot altogether disbelieve it; for, if those who are of sterling worth are to be clearly distinguished among you, even factions are inevitable. So, when ye assemble, it is out of the question that you can eat a supper such as the Lord instituted. For, instead of the food that has been brought being distributed, one member eats the supper he has provided while another member has no supper at all; so that the one is hungry and the other is surfeited. Why, have you not houses to eat and to drink in? By turning God's church assembly into a company of mere feeders you shew contempt for it, and you put to shame those who have no food to bring. What am I to say? Am I to praise you for keeping my instructions? In this respect I cannot. Not such was the supper in which I instructed you, no mere means for the satisfaction of appetite. This supper, in its nature, manner, and meaning, came down to me from the Lord. To you I passed it on, telling how that the Lord Jesus, on the night in which his betrayal was being wrought out, blessed and brake and distributed bread, a parable of his body given for his disciples; blessed and passed round the cup, a parable of the new covenant of forgiveness and love sealed with his blood; bidding them, whenever they ate the bread or whenever they drank the wine, to do it in memory of him. And so be it with you. In eating the bread and drinking the wine you tell forth the Lord's death, till memory is supplanted by sight. Accordingly, whoever eats the bread and drinks the wine in an unworthy manner, as you do, will be chargeable with treating unworthily the body and the blood of the Lord. Let every one of you test his way of regarding this supper, and so, in the proper spirit, eat and drink. For he eats and drinks a judgement upon himself if he does not discern in the supper the idea of the Lord's body. Your loveless and excessive feasting brings weakness and sickness to many, and death to not a few. These are judgements. We should not thus be judged, were we to use discernment upon our

come together not for the better but for the worse. For 18
 first of all, when ye come together in the church, I hear
 that divisions exist among you; and I partly believe it.
 For there must be also heresies among you, that they 19
 which are approved may be made manifest among you.
 When therefore ye assemble yourselves together, it is not 20
 possible to eat the Lord's supper: for in your eating each 21

thoughts and acts in this matter; but, as the Lord has to judge us at last, He chastens us to save us from final condemnation along with the outside world. So, my brethren, when ye come together to eat, wait for one another till all have food. Your church feast is not an ordinary feast of appetite, it is a feast of fellowship and memory: if any one is really hungry, let him satisfy his hunger before coming, that you assemble not together in fellowship to bring judgement upon yourselves. There are other details in this matter, but I will arrange them when I come.

17. this charge. The whole of the section on veiling, which is rather a new instruction than a censure.

I praise you not: a reservation in the general praise of verse 2.

ye come together . . . for the worse. Their church meetings, speaking generally, have, spiritually, a deteriorating tendency.

18. divisions. Contextually, this word seems to refer to the divisions between rich and poor, as at the love-feast.

partly believe it. A generous instinct prompts him to discount the wholesale statements made to him.

19. For there must be, &c. His knowledge of human nature in church membership, and especially the human nature of the disputatious Corinthians, prevents him from being incredulous.

also heresies. Perhaps 'even factions.' The connexion suggests that Paul is more ready to believe in the divisions or separations because something even worse is inevitable, namely, the 'factions' created by those who, heedless of consequences, follow their own self-chosen preferences. The context implies that these concern, in this case, not doctrine, but church practice.

that they which are approved, &c. Paul seems regretfully to feel that in this way only can the true metal be plainly distinguished from the counterfeit.

20. therefore: that is, because you are sectional and not in true fellowship.

it is not possible, &c. See the argument on the last page. The meal referred to was the *agapē*, or love-feast, so called in Jude 12 and, according to a strongly supported reading, also

one taketh before *other* his own supper; and one is
 22 hungry, and another is drunken. What? have ye not
 houses to eat and to drink in? or despise ye the church
 of God, and put them to shame that have not? What
 shall I say to you? shall I praise you in this? I praise
 23 you not. For I received of the Lord that which also I

in 2 Pet. ii. 13, and no doubt referred to in 'the breaking of the bread' of Acts ii. 42. From this feast of fellowship the memorial Supper of the Lord was not yet distinguished, as the present verse shews. (See also Acts ii. 46.) If the members of the church had eaten together, instead of separately or in sections, regarding the meal as a feast of love and fellowship through 'remembrance' of their common Lord, and of their relation to him and his to them, it would have been a 'Lord's Supper' indeed.

21. taketh before other his own supper. As sometimes in the Greek club-feasts¹, each member or set of members brought his or their own food. The phrase 'taketh before other,' when compared with the phrase in verse 22, 'them that have not,' seems to imply that the well-to-do selfishly and graspingly consumed what they had brought before their poorer brethren could share in it, that is, before it could be distributed so that all could join.

22. This feast was not an occasion simply for satisfying hunger. That ought to be done at home. Therefore, even though many of the well-to-do might not have brought more than enough for a healthy appetite, it was the time to share it with the 'have-nots.'

the church of God. The 'church' is never, in the N. T., the building itself. Here it is the assembly of Christians degraded into a scene of mere self-concerned eating and drinking, and that, in some cases, to excess. The addition of the words, 'of God,' brands the contempt with the greater profanity.

23. I received of the Lord. The 'I' is, in the Greek, emphatic, as also is 'the Lord.' Some critics have, therefore, explained the expression as describing a special and immediate revelation by Christ to Paul of the actual facts and words connected with the original institution of the Supper. But the phrase does not force upon us so superfluous a miracle. It is sufficient to see a contrast between the source of that Supper of which Paul had taught the Corinthians, and the source of that supper which they had in forgetfulness allowed to be a scene of division and of excess: the latter came from selfishness, the former 'from the Lord.' 'Not from the Lord have you received your institution: it was from

¹ This particular form of meal was now called *δειπνον ἀπὸ σπυρίδος*, 'supper (or dinner) from a basket.'

delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had ²⁴ given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In ²⁵ like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye

the Lord that *I* received the institution I passed on to you.' It is the original source, not necessarily the immediate source, which is the point in Paul's asseveration. The words do not exclude indebtedness to ordinary apostolic tradition; but, as it was Paul who had communicated the institution in its nature, meaning, and manner, to the Corinthians, it was natural that he should speak of himself as the medium invested with the Founder's authority and commission.

Another solution is possible. The peculiar features of Paul's, and the Pauline Luke's, record of the institution (observe the unique tradition, 'This do in remembrance of me') suggest that Paul may be thinking of the Supper in its inner meaning as revealed to his reflecting judgement by the Lord, so as to be part of 'the mind of Christ' in him (ii. 16). This revelation he could correctly say he had received direct from the Lord; and, in the light of the transcendent significance of a right view of the Supper for purposes of Christian fellowship, he did not stop to distinguish between the reception of the actual fact and the reception of the spiritual interpretation of it.

24. brake: into pieces for distribution (Mark viii. 19).

This is my body: shattered by death; 'broken,' as a very early reading actually subjoins. Obviously not the identical body of him who was present in the body as he brake the bread. It was an 'acted parable.' The broken bread stood for the body to be broken by death, the life to be given for his disciples; and always, at this feast, the act was to remind them of the fact. That the bread was in no sense for Paul the literal body is further implied by his way of speaking of the cup: see next verse.

25. In like manner also the cup: that is, in like manner he took the cup and handed it round.

after supper. This implies that the bread had been part of the supper itself, not a special appendage to it. The cup referred to was the usual cup of thanksgiving at the conclusion of the passover feast. All this is consistent with the early practice which had not yet separated the Lord's Supper from the feast of fellowship.

This cup is the new covenant in my blood. The parabolic interpretation of the 'body' is here confirmed. Paul does not

26 drink *it*, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's
 27 death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be
 28 guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread,
 29 and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he

phrase his quotation, 'This cup is (or contains) my blood,' but, 'This cup is (that is, represents) the New Covenant (sealed) in my blood' (my death, verse 26), as the old Hebrew covenant had been sealed in the blood of sacrifice (Exod. xxiv. 8). So also in x. 16 he calls the bread and the cup a 'communion,' and not the actual body and blood. The New Covenant (not 'agreement between two parties,' but 'unilateral disposition provided by one') was a covenant of grace and forgiveness (Rom. xi. 27; Jer. xxxi. 31-34).

26. proclaim. An acted preaching. The Greek word is used (ii. 1, ix. 14) of the preaching of the gospel.

till he come: when the ceremony quickening remembrance will be out of place.

27. Wherefore . . . unworthily. In remembering and proclaiming the death *for all*, what room is there for selfishness or for separation of poor from rich? In remembering and proclaiming the death 'of the Lord,' what room is there for debauchery and excess?

guilty of the body and the blood. The Greek word¹ (as in Jas. ii. 10) signifies here 'offending against.' Such a man treats the death of the Lord profanely.

28. prove himself: to see that he is in the right attitude of mind towards the Supper as a remembrance and a proclamation of the death of the Lord for all.

so: after having found himself in the right attitude.

29. judgement: not final damnation: that God strives to prevent (verse 32) by temporary judgements, such as are mentioned in verse 30.

if he discern not the body. (It is not necessary to add 'the blood,' because, before death, it contained the blood, and this is the body which Christ gave up to death.) The Christian that partook of the feast of fellowship and remembrance without either fellowship or remembrance, but with selfishness or excess,

¹ ἐνοχος.

discern not the body. For this cause many among you ³⁰ are weak and sickly, and not a few sleep. But if we ³¹ discerned ourselves, we should not be judged. But ³² when we are judged, we are chastened of the Lord, that we may not be condemned with the world. Where- ³³ fore, my brethren, when ye come together to eat, wait one for another. If any man is hungry, let him eat at ³⁴ home; that your coming together be not unto judgement. And the rest will I set in order whensoever I come.

Now concerning spiritual *gifts*, brethren, I would not **12**

or both, did not 'form a discriminating judgement' (see verse 31, where the same verb is used) 'upon the body,' of which, in its spiritual ideas, the bread and wine were symbols.

30. For this cause: because judgement is thus eaten and drunk.

weak . . . sickly . . . sleep. Physical punishments of sickness and even death. Paul traces these to the misuse of the love-feast, but does not tell us the intermediate causes. Possibly excess was one. These judgements were inflicted by the Lord (see verse 32) with a view to the final salvation of men who, however imperfect, were nevertheless Christians.

31. if we discerned ourselves, &c. A discriminating judgement upon our own wrong attitude would save us from the judgments inflicted by the Lord.

32. chastened: as Paul himself, 2 Cor. vi. 9 ('chastened, and not killed').

condemned. Here the final judgement comes in.

33. This summing up shews that the main point has been—absence of Christian fellowship in the feast of fellowship.

34. The desire simply to satisfy the appetite brings in selfishness, the enemy of fellowship, and tends to self-indulgence and excess. Hence their **coming together** leads to 'judgement.'

the rest: details in the same connexion, and not on other subjects.

(c) THE SPIRITUAL GIFTS.

xii. *Discussion of the principle of spiritual gifts.*

xii. 1-3. THEME. *The test in all perplexity as to the genuineness of the Spirit's presence is 'confession of Christ.'*

ARGUMENT. You ask me about spiritual gifts. On this subject I want you to be well informed, especially as, in your heathen

- 2 have you ignorant. Ye know that when ye were Gentiles *ye were* led away unto those dumb idols, howsoever ye
 3 might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
- 4 Now there are diversities of gifts, but the same Spirit.

state, you knew nothing of a Spirit or spiritual power within you, but were carried away, now by one external influence, now by another, to the service of idols that had no voice speaking to your souls, and the souls of others through you; no force endowing you with power. I will tell you, then, how you can test the presence of the Spirit. No man has the Spirit if he can curse Jesus: no man can sincerely acknowledge Jesus as Lord without having the Spirit in him.

1. I would not have you ignorant. I will give you clearer instruction on this important point.

2. led . . . howsoever ye might be led. There was no revealing voice from the gods guiding and informing your spirits; it was custom, or priest, or other external authority.

3. Wherefore I give you to understand. You need, then, some criterion whereby to judge the unfamiliar force: I now give it you.

Jesus is anathema. One cannot conceive that this could be said in a church assembly, unless by some unbeliever (xiv. 24) who happened to come in and to speak. Possibly Paul is providing against the influence of unbelieving Jews; or is simply preparing by the negative side for the positive that is to follow.

no man can say. Paul takes sincerity for granted: a sham, perfunctory confession of Christ was not a characteristic of his day.

in the Holy Spirit: that is, by the power of the Holy Spirit within him producing faith. Every man acknowledging Jesus is 'inspired.'

xii. 4-II. **THEME.** *The validity of the one test, in spite of the Spirit dividing himself in the distribution of diverse endowments.*

ARGUMENT. It is true that there are diversities of endowments consequent on distribution, but it is the same Spirit that (as it were, dividing himself) distributes them. Or we may call them diversities of useful service, but it is the same Lord and Master that is served. Or we may look at them as diversities of powerful workings, whereby the several gifts actually work themselves out

And there are diversities of ministrations, and the same 5
 Lord. And there are diversities of workings, but the 6
 same God, who worketh all things in all. But to each 7
 one is given the manifestation of the Spirit to profit withal.
 For to one is given through the Spirit the word of wisdom ; 8
 and to another the word of knowledge, according to the
 same Spirit : to another faith, in the same Spirit ; and to 9

in service, but it is the same God that worketh all these workings in all whom He has inspired. And each individual has the function assigned him of shewing forth the Spirit that inspires him ; and that for the common advantage. To one and to another is given one endowment or another, but all by the one and the same Spirit distributing specially to each as he will.

4. diversities: the substantive of the verb rendered 'dividing' in verse 11. Not primarily 'differences' so much as 'apportionings,' and hence differences, as involved in division of labour.

5. ministrations: not different from the gifts, but the gifts in their function.

the same Lord. Cf. Col. iii. 24, 'Ye serve the Lord Christ.'

6. workings: *lit.* activities brought to effect ; they are the gifts embodied in the services, and regarded from the point of view of the power in them. The 'energizer' is always God ; He is the ultimate source of all spiritual power (Phil. ii. 13). He gives the Spirit through Christ.

who worketh all things in all: that is, 'all effective workings in all Christians.' The sphere is here limited by the context.

7. But. Perhaps 'and' ; for not only is the Spirit given by God to each, but it is given to be manifested, publicly displayed, for the common good.

8. word of wisdom. Teaching of the deep things of God, His ways of salvation, which the Spirit alone can search out and reveal. See ii. 6, 10 and notes there. Such teaching appeals to the intuitional faculty.

word of knowledge. Teaching which appeals to the rational faculty, and seeks to shew the reasonableness of the intuitions. Thus the intellectual is made a buttress of the moral and spiritual.

according to the same Spirit. The intellect must not run riot : it must always keep 'in conformity with' the Spirit which owns the Lordship of Christ (verse 3).

9. to another faith. The Greek word for 'another' ¹ in this

¹ ἑτέρω.

10 another gifts of healings, in the one Spirit ; and to another workings of miracles ; and to another prophecy ; and to another discernings of spirits : to another *divers* kinds of

clause means 'to a man of *another kind*' (see the same word used with 'glory' in xv. 40).

faith : i. e. a 'great' faith, a potent faith (Heb. xi. 33). In this context (see what follows) it is the wonder-working faith of Matt. xvii. 20, as opposed to 'little faith.'

in the same Spirit : in connexion with the same Spirit, as the teaching before mentioned.

to another gifts of healings. The Greek word for 'another¹' here means 'another of the same kind' as the man with the wonder-working faith. So also with the next three clauses.

10. workings of miracles. The Greek word for 'miracles' here probably implies works mightier and more striking than healings ; in this category came expulsion of demons (Luke x. 17, '*Even the demons* are subject unto us') ; perhaps also such punishments as are referred to in v. 5 ; 2 Cor. xiii. 2 f. ; Acts xiii. 11 ; and 1 Tim. i. 20. Healings and these striking works lie in the material region, the two following kinds in the spiritual.

prophecy. No mere preaching, but a 'forth-telling' of a special revelation (xiv. 26-30) from God, as in the times of the O. T. (Amos iii. 7), so also in those of the N. T. (Eph. iii. 5). This special gift (xiii. 2, 8) was due to a special faith (Rom. xii. 6), and was widely possessed in different degrees (Rom. xii. 6) at Corinth (xiv. 31) ; but there might be spurious prophecy (Matt. vii. 15 ; 1 John iv. 1) as well as genuine, and hence discernment was needed. So—

discernings of spirits. 'Discernings,' in the plural, because the gift is not for regular exercise, but only for the occasions on which it is required.

to another divers kinds of tongues. Again a new class of man ; 'another' man of a different kind, including under its head the man of the next clause.

kinds of tongues : quite different from the 'kinds of *languages* (voices)' at xiv. 10. These 'tongues' are not languages or dialects. Whatever the tongues may have been at Pentecost, it is uncalled for to import the idea of languages or dialects into the case of Cornelius (Acts x. 46) or of the disciples at Ephesus (Acts xix. 6). What Cornelius and his companions are recorded to have been doing is 'magnifying God,' and this implies delighted, enthusiastic, ecstatic (xiv. 14, 23) utterance, and not utterance in a foreign language. And in xiv. 2 it is affirmed that 'he that

¹ ἄλλω.

tongues ; and to another the interpretation of tongues : but all these worketh the one and the same Spirit, 11 dividing to each one severally even as he will.

For as the body is one, and hath many members, and 12

speaks with a tongue speaks not to men,' which is precisely what the man does that speaks in a foreign (which is also a human) language. Moreover, we never find (except possibly in Acts ii) that those whose languages are foreign are addressed with these tongues, nor does Paul (in xiv) speak as if any 'tongue' whatever would be intelligible to them. But it is easier to say what a 'tongue' was not than to say what it was. For more on this ecstatic phenomenon see xiv and the notes there. It is noticeable that Paul deals last with that spiritual gift which the Corinthians ranked first, on account, we may conclude, of its sensational characteristics, which impressed their heathen friends.

interpretation of tongues : see again xiv. 2. The 'tongue,' being unintelligible to men, needed interpretation for their benefit. Even the man that spoke with the tongue spoke without understanding what he said, and the ability to interpret his own utterance was to be made a special subject of prayer (xiv. 13). But some kindred spirit¹, with insight into such states of mind, might be present, and then, by his interpretation, the utterance could be made profitable to the church assembly. If no such interpreter was available, the enthusiasm (Paul advised, xiv. 28) should be restrained from public expression.

11. but all these : i. e. these gifts.

the one and the same. There is but one, and he is always the same—the Spirit that prompts the confession of Christ as Lord (verse 3). There is no contradiction between this verse and verse 6: the Spirit is the worker distributing according to his will because God works His will by the Spirit.

xii. 12-31. **THEME.** *The church with its various members is like the human body.*

ARGUMENT. Take the analogy of the human body. It has many members, and all the members, though many, form one body. So it is with Christ, the informing personality of the church : he has only one body, though it has many members. The one Spirit which we all, men of all races and all ranks, obtained by the faith that brought us to baptism, bound us all there and then in one body ; and with this one Spirit we were one and all imbued,

¹ ἄλλω, another of the same tendency, with the gift of interpretation added.

all the members of the body, being many, are one body ;
 13 so also is Christ. For in one Spirit were we all baptized
 into one body, whether Jews or Greeks, whether bond or
 14 free ; and were all made to drink of one Spirit. For the
 15 body is not one member, but many. If the foot shall

as though saturated with a new 'elixir of life.' All, I say—for the body is not one member but many. Even if the more lowly members should complain that they are not the more exalted members, they still have a position in the body. If the whole body were one of the more exalted members, what would it be without the other members? But, as the fact stands, each member has had its place assigned to it by God, as He pleased and not as it pleased. Or, again, if all the several members were the same kind of member, would there be a body at all? But the actual fact is that, on the one hand, they are many members, and, on the other, they are one body. And the more exalted members cannot dispense with the lowlier. Nay, it is truer to say that the members held to be the weaker are as indispensable as the stronger, and those parts of the body which we think less honourable or less comely we deem worthy of more careful or more becoming clothing, the other parts not calling for such attention. God ordained this principle of compensation to promote unity and mutual consideration. The consequence is that the suffering of one is the suffering of all, honour to one is honour to all. You see the point of my illustration. You, as a church, are Christ's body, and each of you is a member of it. God has ordained a variety of functions in the church, some higher, some lower. Have all church members the same function, the same gift? Yet you should earnestly desire the higher gifts, seeking by prayer and preparation to be fit for the higher functions. I will go further than a mere injunction: I will point out to you forthwith the one way above all others in which this your desire should walk.

12. so...is Christ. We should have expected, 'so is the church.' But Christ is regarded here as the living personality whose the 'body' is, the Lord and Master (verse 5) of the members. Plainly, from verse 21, Paul is not thinking here of Christ as the 'head.'

13. Baptism, as is Paul's habit, is viewed as representing faith, through which the Spirit comes (Gal. iii. 2 and 26-28). Nothing welds men together like the same spirit.

made to drink of: *lit.* 'drenched with.'

14. The apostle here turns the thought round the other way: there is no tautology. Verse 12 spoke of the oneness of the body: this verse, of the multiplicity in that oneness.

say, Because I am not the hand, I am not of the body ;
 it is not therefore not of the body. And if the ear shall 16
 say, Because I am not the eye, I am not of the body ; it
 is not therefore not of the body. If the whole body were 17
 an eye, where were the hearing? If the whole were
 hearing, where were the smelling? But now hath God 18
 set the members each one of them in the body, even as
 it pleased him. And if they were all one member, where 19
 were the body? But now they are many members, but 20
 one body. And the eye cannot say to the hand, I have 21
 no need of thee : or again the head to the feet, I have
 no need of you. Nay, much rather, those members of 22
 the body which seem to be more feeble are necessary :
 and those *parts* of the body, which we think to be less 23
 honourable, upon these we bestow more abundant
 honour ; and our uncomely *parts* have more abundant

15. The fable of Menenius Agrippa to the Roman plebs when they seceded to the Sacred Mountain had the same vivid personification. Shakespeare introduces it into his *Coriolanus* (i. 1).

therefore : because it murmurs at its inferior position as foot instead of hand, ear instead of eye, and declares for standing aloof. The facts are too stubborn for any theory of separation. So all whose spiritual gifts were inferior were still 'of the body.'

17. So let each member of the church reflect that he has a function to be discharged by him alone.

18. This function is God's apportionment.

19, 20. It is only by variety in unity that the body can exist. The application might have been made—'If you all only spoke with tongues, where would the efficiency of the church be?'

21. A word to any who, having, or thinking they had, the higher gifts, were inclined to despise others.

22. **much rather :** that is, with much stronger reason may we say.

feeble. Paul does not name these : his thought must remain undefined. The parts which he calls 'less honourable' and 'uncomely' require no definition, any more than those which he calls 'comely.'

23. The Targum of Onkelos calls the coats of skins mentioned in Gen. iii. 21, 'clothing of honour' (Evans).

24 comeliness; whereas our comely *parts* have no need:
 but God tempered the body together, giving more abun-
 25 dant honour to that *part* which lacked; that there should
 be no schism in the body; but *that* the members should
 26 have the same care one for another. And whether one
 member suffereth, all the members suffer with it; or *one*
 member is honoured, all the members rejoice with it.
 27 Now ye are the body of Christ, and severally members
 28 thereof. And God hath set some in the church, first
 apostles, secondly prophets, thirdly teachers, then mir-

24. The civilized practice of careful and modest dressing is traced to Divine prompting. It may be even called a human instinct in some degree, for few savages are entirely uncovered.

but God . . . giving . . . honour. It was not men but God that made up the body of comely parts that should be open to the view, and less comely parts that should be modestly hidden from view, as with special honour and reverence. God so created man as to teach him to clothe himself.

25. the same care: because they feel the importance of each relatively to the whole. In the Corinthian church, on the contrary, some were 'despised' (vi. 4); and hence came 'schisms' in the church.

26. This sympathy in damage or betterment is, in the church, not a duty, but, as in the body, an inevitable fact.

honoured: glorified, in the sense of manifestly improved or developed, or, perhaps (as in verses 23, 24), carefully cherished with the 'honour' of suitable clothing.

27. Direct application of the analogy. Christ, as in verse 12, not the head, but the owning and inspiring personality. Each church was a 'body of Christ.'

28. some . . . first, &c. The construction originally intended, 'some . . . others,' is changed into a catalogue in order of value, some 'gifts' being more essential to church life than others, and the gift of tongues once more coming last.

in the church: that is, the church generally, not only at Corinth but elsewhere (Eph. i. 22, 23).

first apostles. Without apostles, the witnesses of the living Christ, and the founders of churches, 'the church' would not have been. The name has here its highest sense, not the less distinctive sense of 'travelling messengers' (2 Cor. viii. 23).

secondly prophets: inspired revealers (xiv. 30), occasionally foretellers (Acts xi. 28) of God's will, whose gift enabled

acles, then gifts of healings, helps, governments, *divers* kinds of tongues. Are all apostles? are all prophets? ²⁹ are all teachers? are all *workers of miracles*? have all ³⁰ gifts of healings? do all speak with tongues? do all interpret? But desire earnestly the greater gifts. And ³¹ a still more excellent way shew I unto you.

If I speak with the tongues of men and of angels, but **13**

them to build up (xiv. 3) the churches the apostles had founded, and to impress unbelievers (xiv. 24, 25). They were sometimes visitors (Acts xi. 27, 28), sometimes resident (Acts xiii. 1).

thirdly teachers. These appear to have been men less markedly endowed with revealing and convincing power, but possessed of a faculty of elucidation and direction. Probably they were, in the main, resident members of the churches they served, presbyters with a capacity for 'labouring in word and doctrine' (1 Tim. v. 17).

But it must not be supposed that these, or any functions, in the early church were separated by hard and fast lines. One man might combine several functions according to qualifications and circumstances. Thus (Acts xiii. 1) Paul was a 'prophet and a teacher' at Antioch before he was an apostle; and he could say (xiv. 18), 'I speak with tongues more than you all.'

then miracles: instead of 'workers' of miracles. The 'then' marks a change to the impersonal method of speaking, adopted probably for brevity.

helps may refer, without limitation, to the necessities of those who are weak (Acts xx. 35) in health, wealth, or spiritual knowledge. This gift is apparently not miraculous, nor is the next.

governments: powers of presiding and guiding (Prov. xi. 14). The Greek word recalls the steering of a ship.

30. do all interpret? that is, the ecstatic utterances of the tongues (verse 10).

31. Though all gifts have their place and importance, and though all Christians cannot have all gifts, yet do not be content with a lower gift (like that of tongues) if you can attain a higher (like prophecy). See xiv. 1, last clause.

a still more excellent way: rather, as in the argument above given, 'going further than an injunction, I point out to you a way above all others.'

xiii. 1-13. **THEME.** *The praise of love as the indispensable element for the spiritual gifts to move in.*

ARGUMENT. Spiritual endowments—tongues, even though

have not love, I am become sounding brass, or a clanging
2 cymbal. And if I have *the gift of prophecy*, and know
all mysteries and all knowledge; and if I have all faith,

angelic, prophecy, even though combined with all knowledge, faith, even though working the mightiest wonders—are, without love, valueless to the man endowed. The very works of love, even to the painful surrender of life itself, avail him nothing unless love prompt them. Love embodies itself in kind thoughts, feelings and ways. Love has a nature that makes it everlasting: not so prophecy, tongues or knowledge: suited as they are to a state of imperfection, they, like the imperfection of a child, shall hereafter make way for what is full-grown. Faith, hope, love are the three abiding graces, and the greatest of these is love.

tongues: powers of ecstatic utterance, so immoderately prized in the Corinthian church.

of men and of angels: put together by way of reaching a climax.

love. The Greek equivalent¹, *agapē*, had not existed in classical Greek. The Greeks had *eros* for the love of beauty, *philia* for the love of a friend, *philanthropia* for general friendship towards mankind. The verb in classical Greek had involved 'esteem,' and the substantive had been used in the Septuagint most comprehensively as love for wife, friend, or God. It is therefore the best Greek word for Christian love, since, while it signifies 'goodwill' based on esteem and on the religious spirit, it does not exclude personal affection or a comprehensive regard for the race. This love is the love of one's neighbour, seeking the good of others in a self-forgetting way. The old translation 'charity' (a word now commonly narrowed to almsgiving or kindly judgement) came from Jerome's rendering *caritas*, his substitute for the more doubtful *amor*.

sounding brass, &c.: instruments of unpleasing and inarticulate noise. Love would seek the good of others by interpretation (xiv. 13).

2. prophecy . . . mysteries . . . knowledge. The prophet, the man of inspired utterance, was not necessarily a man endowed with a gift for speculation or investigation. Paul supposes here an unusual combination of gifts, the 'inspiration of a seer' joined to 'the intellect of a philosopher' (Findlay). For 'mysteries' see note on ii. 1.

faith . . . mountains: the faith that overcomes the greatest difficulties. The proverbial figure of removing mountains occurs Matt. xvii. 20, xxi. 21.

¹ ἀγάπη.

so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed *the poor*, 3 and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, *and* is 4 kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not 5 its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the 6 truth; beareth all things, believeth all things, hopeth all 7

3. From tongues he has risen to prophecy and from prophecy to faith: now he rises to works of love itself.

bestow: *lit.* (to quote Coleridge from Stanley) 'Though I dole away in mouthfuls all my property or estates.' Who that has witnessed the almsgiving in a Catholic monastery, or the court of a Spanish or Sicilian bishop's or archbishop's palace, where immense revenues are syringed away in farthings to herds of beggars, but must feel the force of the apostle's half satirical word¹?

body . . . burned: a still higher work, the surrender of the bodily 'self.' Instead of 'to be burned' we should probably read 'that I may boast,' the Greek for this being supported by the strongest group of manuscripts. Self-glorification may be the motive even in martyrdom.

4. **Love** is here personified. **suffereth long:** controls resentment in face of provocation. **kind:** the gentle, amiable side of goodness (Rom. ii. 4). **vaunteth:** outward display. **puffed up:** inward arrogance.

5. **unseemly:** without delicacy of feeling as exhibited in behaviour to others. **provoked:** embittered. **taketh not account of evil:** puts not to the injurer's account the evil he inflicts. **rejoiceth not in unrighteousness:** that is, of others, even if you gain by it. **with the truth:** when truth comes to her own, even if you lose by it. **truth:** truth in action, right conduct (John iii. 21).

7. **beareth all things.** Love is not crushed or drowned (Song of Sol. viii. 7) by what she has to bear in her work of service. The Greek word² suggests neither non-resistance nor pusillanimity. Love adopts various forms of action, but all the while she persists.

believeth all things: not with credulity, but with the general

¹ ψωμίσω.

² στέγει, as in ix. 12.

8 things, endureth all things. Love never faileth: but whether *there be* prophecies, they shall be done away; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away.

11 When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man,

12 I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been

determination to put on a neighbour's words and actions the best construction possible.

hopeth all things. As she thinks the best, so she hopes the best; and meanwhile she has patience; she—

endureth all things: will not allow her patience in trust and in hope to be worn out.

8. never faileth: *lit.* 'never falleth,' like a slain warrior. A natural summary of what has just been said, and a bridge to the contrast that ensues.

whether there be, &c. The reference is to the spiritual gifts and their temporary purpose. What is fragmentary, partial, spasmodic, will cease when that which is whole, perfect, continuous, shall come; fragmentary revelations, fragmentary inspirations to inarticulate praise, fragmentary insights into mysteries, correspond only to the time of immaturity and imperfection; as childish utterances, aims, judgements, correspond to the time of childhood. The 'broken lights' will be eclipsed by the sunlight.

12. in a mirror, darkly. The picture Paul presents to us is that of a man seeing the figure of another in one of the imperfectly reflecting metal mirrors of that day: the figure is blurred, dim, like truth 'in a dark saying.' This is contrasted with the sight of the same man 'face to face.' So shall we be face to face with God. The Greek expressions for 'face to face' and 'darkly' are borrowed from what in Num. xii. 8 (LXX) God is represented as saying in regard to the converse He had with Moses.

shall I know . . . I have been known: in each case 'fully,' as in the marg. 'I have been known' (strictly, 'I was fully taken knowledge of') refers to the apprehension and recognition by God of the converted Paul in all that he was. See viii. 3; Gal. iv. 9.

known. But now abideth faith, hope, love, these three; 13 and the greatest of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, 14

13. now: that is, 'as the fact is.'

abideth: while the 'spiritual endowments' pass away. 'Trust' in God, 'hope' in Him, 'love' for Him; all these also in relation to our brethren; these will last for ever.

and the greatest, &c. For love ('God is love') gives faith and hope their highest value in redeeming them from self-centred aims.

xiv. 1-25. **THEME.** *Superiority of the prophetic gift to the gift of tongues, (1) for edification, (2) even for conversion.*

ARGUMENT. Let love be your guiding star; yet, in the way of love, desire earnestly the spiritual gifts you have written of to me; but, above all, the gift of prophecy. The ecstasy of a tongue is intelligible only to God: the intelligible prophetic exposition of a revealed truth edifies, encourages, consoles men. The ecstasy of a tongue edifies the man himself alone: prophecy edifies the church. Speak with tongues, by all means, all of you; but I would rather you prophesied: only if he interpret his ecstasy can the man with the tongue stand on a level of usefulness with the prophet. What would be the use of my speaking to you in a tongue unless by explanation I could inspire or teach you? Even lifeless instruments of music give forth mere senseless noise unless the notes be articulately distinct: imagine an unintelligible trumpet-call to battle! So also you, unless you speak intelligibly, speak only into the air. Of all the languages the world contains, not one is a language dumb like this. Accordingly, you who hanker after spiritual powers, let your aim be to edify the church; and then be endowed abundantly. Let me therefore urge him that has the gift of tongues to pray for the gift of interpretation also. In public prayer with a tongue the spirit is devotional, but the thinking faculty is barren: it shapes nothing that can be conveyed to others. The ideal in worship is that the devotional and the thinking faculties should work in conjunction, both in prayer and in praise; otherwise, how can the listener, not understanding your meaning, join himself to your giving of thanks? How can he be built up in the faith, however good and true your thanksgiving may be? Though I speak with tongues more than any of you, I would rather, in public worship, speak five words with my understanding, so as to instruct others, than ten thousand words in an unintelligible tongue. Be not children in your intellectual faculties; in malice, indeed, be less than children, be babes; but in your intellectual faculties be grown men. Tongues have their use, but it is a lower use. God's despairing sign to a deaf and disobedient Judah came in chastisement through the strange-

2 but rather that ye may prophesy. For he that speaketh
 in a tongue speaketh not unto men, but unto God ; for
 no man understandeth ; but in the spirit he speaketh
 3 mysteries. But he that prophesieth speaketh unto men
 4 edification, and comfort, and consolation. He that
 speaketh in a tongue edifieth himself ; but he that
 5 prophesieth edifieth the church. Now I would have
 you all speak with tongues, but rather that ye should
 prophesy : and greater is he that prophesieth than he
 that speaketh with tongues, except he interpret, that the
 6 church may receive edifying. But now, brethren, if I
 come unto you speaking with tongues, what shall I profit
 you, unless I speak to you either by way of revelation,
 or of knowledge, or of prophesying, or of teaching?
 7 Even things without life, giving a voice, whether pipe or

tongued Assyrians. So unintelligible tongues are a sign to the unbelieving : intelligible prophecy is for the believing. A whole church speaking with tongues would astonish and perplex an unbelieving spectator. But prophecy in the mouths of all might move and change even an unbeliever, his conscience being aroused and awed by this united testimony to truth, till he is driven to confess the presence of God.

2. no man understandeth : *lit.* 'hears,' that is, with understanding.

mysteries : capable, however, of being revealed by interpretation : see verses 5, 13, 27.

3. comfort : not consolation, but encouragement in duty. It is from the late Latin *confortare*, 'to strengthen.'

6. now : the logical 'now' ; 'as the case stands' ; interpretation being indispensable to edification.

if I come. No emphasis on the 'I,' as though he were different from others, or were now on the point of coming to them. The 'I' only transfers the case to himself as an individual.

revelation . . . knowledge . . . prophesying . . . teaching. The two last correspond respectively to the two first as the ways of imparting them ; prophesying being the inspired, potent exposition and enforcement of a truth borne in upon the prophet's mind ; teaching, the quieter impartation of more subtle knowledge to those capable of grasping the deep things of God. See ii. 1, 6, viii. 7.

harp, if they give not a distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain voice, who shall prepare himself for war? So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air. There are, it may be, so many kinds of voices in the world, and no *kind* is without signification. If then I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian unto me. So also ye, since ye are zealous of spiritual gifts, seek that ye may abound unto the edifying of the church. Wherefore let him that speaketh in a tongue pray that he may interpret. For if I pray in a tongue,

7. distinction: the notes being so clearly and distinctly sounded that the listener receives intelligently the impression they are intended to convey.

9. by the tongue: the ordinary speaking tongue, not here the ecstatic 'tongue' or utterance. **ye:** in opposition to the 'things without life' of verse 7.

10. There are, it may be, so many: a guessing phrase, leaving the number open. What is meant is, However many there may be, what is about to be said is true of them all.

voices . . . without signification. 'Voices . . . voiceless' would more accurately represent the identity of expression in the Greek. 'A voiceless voice' stands for a voice, a means of utterance, a language, which conveys no meaning; like the sound made by a dumb man. And any ecstatic utterance, uninterpreted, was something like this abnormality.

11. the meaning: *lit.* the 'force.' An utterance conveying no meaning is as bad as a foreign language to a man wholly unacquainted with it.

12. zealous. A word of gentle irony directed at the Corinthian exaggerated estimate of the gift of tongues.

seek that ye may abound, &c. A compressed sentence. The writer seems to combine two ideas: (1) Let the edification of the church be your aim; (2) That condition being satisfied, seek to have gifts in abundance.

13. pray that he may interpret: more correctly, 'pray for the gift of interpretation.'

- my spirit prayeth, but my understanding is unfruitful.
 15 What is it then? I will pray with the spirit, and I will
 pray with the understanding also: I will sing with the
 16 spirit, and I will sing with the understanding also. Else
 if thou bless with the spirit, how shall he that filleth the
 place of the unlearned say the Amen at thy giving of
 17 thanks, seeing he knoweth not what thou sayest? For
 thou verily givest thanks well, but the other is not edified.
 18 I thank God, I speak with tongues more than you all:
 19 howbeit in the church I had rather speak five words with
 my understanding, that I might instruct others also, than
 ten thousand words in a tongue.
 20 Brethren, be not children in mind: howbeit in malice

14. spirit . . . understanding. The 'devotional feeling' may become so highly excited that the 'reflective faculty' is overwhelmed. The spirit requires the intellect for the conveyance of spiritual impressions to others: this is the 'fruit' the intellect bears, and, first of all, naturally, to the man himself, who, if his intellect is awake, can then, and then only, present his spiritual mood to his own mind as the indispensable preliminary to the presentation of it to others for their edification.

15. What is it then? What then are the conditions of the true public use of such gifts?

pray . . . sing. It may be noted in passing that there is no room in the context for the thought of liturgical prayer or liturgical singing. All in this connexion of spiritual gift was spontaneous.

sing. The Greek word would admit of musical accompaniment.

16. bless: that is, 'thank God.'

the unlearned: the brother not acquainted with the meaning of the utterance.

the Amen. The customary 'Amen' (customary also in the Jewish synagogue) by which the listener associated himself with the prayer or thanksgiving.

19. that I might instruct. Not so much here the direct object as the nature of the speaking: 'speak five words so intelligibly as to instruct others also.'

20. children: whose discriminating powers are only in embryo, and who therefore prefer the showy to the substantial, as the Corinthians did in their overestimate of ecstatic tongues.

be ye babes, but in mind be men. In the law it is ²¹ written, By men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord. Wherefore ²² tongues are for a sign, not to them that believe, but to the unbelieving: but prophesying *is for a sign*, not to

21. the law: used here, as occasionally elsewhere (e. g. Rom. iii. 19, a quotation from the Psalter), of the O. T. generally. The quotation here is from Isa. xxviii. 11 f., but is not in exact accordance either with the LXX or with the Hebrew. The Greek version of Aquila, however, and the LXX text of Origen give the passage somewhat in Paul's form.

The apostle's object is to justify from prophecy what he is about to affirm—that unintelligible speech has its function rather as a portent to the unbelieving and disobedient than as a message to the faithful. The intelligible warnings of the prophet Isaiah had elicited in response, from the faithless priests and prophets, only mockery at what they regarded as monstrous and senseless iteration. They jeered at him as a mad gibberer (cf. verse 23). Then the prophet predicts how God will take them at their word, and speak to them with real unintelligibility: 'Through a gibbering people and a foreign tongue will He verily speak to this people.' The unintelligible voices of the invading Assyrians were to be to these unbelieving priests and prophets a sign of judgement. In drawing his parallel, Paul points this out as one of the functions of the unintelligible ecstatic utterances. But we need not accept the repellent view that either in Isaiah's day or in Paul's was the portent designed by God to confirm unbelief. The Greek word for 'sign,' like its English equivalent, always suggests something intended to awaken attention, and, perchance, reflection. We might compare this possible effect of the 'gibbering tongues' with that of our Lord's mysterious parables, and interpret accordingly the apparent hardness of Mark's and Luke's version of his aim by the softer presentation of Matthew (Mark iv. 12; Luke viii. 10; Matt. xiii. 13). The very perplexity induced by the mystery may fasten itself upon the mind and prove an instigation to thought, 'where truth in [plainest] words shall fail.'

22. tongues are for a sign: not their only, nor indeed their principal, function: see verses 5, 14. (See also note on verse 23.)

prophesying is for a sign. The words in italics are not in the Greek, and are perhaps unsuitable. 'Prophesying is for them that believe,' without any reference to a sign. It requires, as a prerequisite to its proper effect, belief in the inspiration of the speaker.

- 23 the unbelieving, but to them that believe. If therefore the whole church be assembled together, and all speak with tongues, and there come in men unlearned or un-
- 24 believing, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned,
- 25 he is reprov'd by all, he is judged by all; the secrets of his heart are made manifest; and so he will fall down on his face and worship God, declaring that God is among you indeed.
- 26 What is it then, brethren? When ye come together,

23. all speak with tongues: not necessarily together, but in succession; there being no variation in the unintelligibility.

unlearned: uninitiated in the nature of this gift.

mad. The immediate effect is astonishment, and perhaps scorn; a secondary effect may indeed be curiosity and inquiry, but the chance of this is too remote to be anything but an 'off chance.'

24. A case in which prophesying, though properly requiring faith on the part of the hearer, may produce an effect even upon a non-Christian man: his own heart may be revealed to him, and he may be led to recognize the Divine insight of the assembly in its united testimony to a truth that 'finds him.'

xiv. 26-33. **THEME.** *Practical regulations for the public employment of these gifts.*

ARGUMENT. The case being such between tongues and prophecy, how can the use of them best be regulated? In your church assembly each man has his gift of utterance, but he must not use it except for edification. Proceed then on this wise. Let two, or three at most, speak with tongues, and these in turn, and let one interpret. No interpreter, no tongue—at least in the church assembly: let the tongue be then kept for private communion with God. As to prophets, let two or three of them speak, and the rest discern between the real and the unreal in their inspiration: and let no one man's prophesying be prolonged so as to stand in the way of the utterance of a revelation suddenly made to another. For thus ye can all prophesy, one by one, for the instruction and encouragement of all. And one prophet is fully able to give way to another prophet, for his spirit is subject to his own control. Else would God be a God of turbulence in public worship, and not of peace and harmony.

each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying. If any man speaketh in a tongue, 27 *let it be* by two, or at the most three, and *that* in turn; and let one interpret: but if there be no interpreter, let 28 him keep silence in the church; and let him speak to himself, and to God. And let the prophets speak *by* two 29 or three, and let the others discern. But if a revelation 30 be made to another sitting by, let the first keep silence. For ye all can prophesy one by one, that all may learn, 31 and all may be comforted; and the spirits of the prophets 32 are subject to the prophets; for God is not *a God* of 33 confusion, but of peace; as in all the churches of the saints.

Let the women keep silence in the churches: for it is 34

26. a psalm: singing perhaps beginning the service.

a teaching . . . a revelation. 'Teaching,' that is, 'a word of knowledge' in explanation of the 'deep things of God' (xii. 8); 'revelation,' inspiring ■ powerful exposition and enforcement of God's will.

interpretation: that is, of the tongue.

28. no interpreter (present). As the possessors of the various gifts were known, the absence of an 'interpreter' would be obvious.

29. discern. See xii. 10, 'discernment of spirits.' All 'spirits' were not of God (1 John iv. 1, 2): some prophecy might be more of man than of God.

30. Paul urges that no prophet should monopolize the time of the assembly to the exclusion of others.

32. It is to be no excuse for such monopoly that the prophetic spirit leaves the prophet no will of his own.

33. as in all the churches of the saints is more appropriately attached to verse 34 (cf. xi. 16), in spite of the difficulty arising from the repetition of the phrase 'in the churches.'

xiv. 34-36. **THEME.** *The women are to be exceptions to this universal prophesying.*

ARGUMENT. Let the practice, in all the churches, of imposing silence on the women, be your practice also. They must be in subjection, as our law also teaches. They have their husbands

- not permitted unto them to speak; but let them be in
 35 subjection, as also saith the law. And if they would
 learn anything, let them ask their own husbands at home:
 for it is shameful for a woman to speak in the church.
 36 What? was it from you that the word of God went forth?
 or came it unto you alone?
 37 If any man thinketh himself to be a prophet, or
 spiritual, let him take knowledge of the things which
 I write unto you, that they are the commandment of

at home to learn from: it is a disgrace to a woman to talk in the church assembly. Have you any special claim to break this church practice? Did the gospel originate with you Corinthians? Or were you the only objects of it?

34. as also saith the law: i.e. the Jewish sacred books as a whole: for example, Gen. iii. 16.

35. if they would learn. They must not even ask questions, seeking knowledge or satisfaction for their curiosity at the expense of publicity. Still less must they ask questions if the asking is a mere excuse for publicity.

their own husbands. This does not suggest that Paul speaks only of married women. What was forbidden to the married would be still more unsuitable to the unmarried. What Paul is thinking of is simply that the married have a natural and an unostentatious way of obtaining the information they desire.

shameful. The same word as that used in xi. 6 of a woman shorn or shaven. Paul saw nothing but mischief in Christianity being confounded with public indecency. And apparently public opinion in this respect was in accordance with his own. (See Introduction, pp. 33f.)

36. What right have you to be peculiar in your customs in this important matter? You have not even the excuse of being the mother-church of Christendom. Then you might perhaps claim to set a pattern. Nor are you the only Christian church, without precedents to follow or consensus of opinion to consider.

xiv. 37-40. **THEME.** *Concluding and summarizing remarks addressed (1) to the prophets and to those otherwise spiritually endowed, (2) to the whole church as to the relative desirability of the two gifts, and as to general orderliness in their public services.*

37. or spiritual: that is, endowed with some spiritual gift: tongues are, of course, specially referred to.

take knowledge of. The same strong word as in the last sentence of xiii. 12.

the Lord. But if any man is ignorant, let him be 38 ignorant.

Wherefore, my brethren, desire earnestly to prophesy, 39 and forbid not to speak with tongues. But let all things 40 be done decently and in order.

Now I make known unto you, brethren, the gospel 15

38. ignorant, let him be ignorant. If any one (man or woman) does not know, does not recognize a commandment of the Lord when he sees it, I cannot stay to argue further with such a one, nor can I expect him to obey me.

39. Wherefore. Summing up the section xii—xiv. Paul's estimate of the relative merits of the two gifts is here quite obvious: prophecy is to be earnestly desired: tongues are only not to be hindered.

40. all things. Whatever gifts are publicly exercised, let that exercise be with decorum.

The justification and explanation of the bodily resurrection of the dead as an article of Christian belief. xv. 1-58.

(a) xv. 1-19. **THEME.** *First step in the reasoning—the undoubted bodily resurrection of Christ.*

(1) verses 1-11. **THEME.** **THE UNITED APOSTOLIC TESTIMONY TO THIS RESURRECTION.**

ARGUMENT. I call your attention to the substance and the form of the gospel which you had from me, and on which your position as saved men rests, if you hold it fast; unless, indeed, you believed without due consideration. Among my first teachings I taught you of Christ's death, as predicted in the Scriptures, to take away our sins; also of his burial consummating that death; of his speedy resurrection as also predicted; and of his several subsequent appearances to apostles and others, one of these appearances to more than five hundred brethren at once, most of whom are still alive to tell of it: last of all, of the final appearance, the appearance to me, the least of the apostles, and really unworthy of the name of apostle after my persecution of God's church. Yet my apostolic testimony is none the less trustworthy; for it is God's grace that has made me the apostle I am, and has brought forth such fruit in me that (take this as a proof) I have laboured more than all the rest. Well, however this may be, they and I preach the same gospel, and this same gospel was what you believed.

1, 2. Four steps rising in a climax, (1) preaching, (2) acceptance, (3) Christian position, (4) way of final salvation. These form a broad ascent to his argument.

which I preached unto you, which also ye received,
 2 wherein also ye stand, by which also ye are saved; *I make known, I say*, in what words I preached it unto you,
 3 if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scrip-
 4 tures; and that he was buried; and that he hath been
 5 raised on the third day according to the scriptures; and
 6 that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of

1. make known: not for the first time, of course. He states it afresh that he may base an argument upon it.

2. in what words: here the form: in verse 1 the substance was implied.

except ye believed in vain: marg. 'without cause.' Neither of these renderings seems to be as pointed as the classical meaning of the Greek word¹, 'hastily,' 'rashly,' 'without due consideration.' This is also the common N.T. meaning of the word. A hastily accepted belief is not one that can be held fast, or that can produce a solid lasting effect.

3. which also I received: therefore not my invention or delusion.

according to the scriptures. See our Lord's exposition on the way to Emmaus, Luke xxiv. 26, 27; and such passages as Luke xxii. 37.

4. buried: shewing the reality of the death and preparing the way for resurrection.

hath been raised. The perfect tense pointing out that the effect remains both for Christ himself and for them that are Christ's.

on the third day. Not merely for exactness and emphasis or as an illustration of fulfilment of prophecy (Hos. vi. 2; John xx. 9). There is also a point in the shortness of the time during which death could hold him (Acts ii. 24).

5. to Cephas: Luke xxiv. 34.

the twelve. This had grown to be a technical term for the apostles (Rev. xxi. 14). The more accurate number 'eleven' is sometimes used (Mark xvi. 14, where probably the same appearance is referred to).

6. above five hundred. There is no other record of this appearance. Perhaps the word 'brethren' of Matt. xxviii. 10 (not elsewhere applied to the Twelve) has there a wide signification, and possibly

¹ εἰκῆ.

whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then *it be* I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised

those who 'doubted' (Matt. xxviii. 17) belonged to the five hundred, and not to the 'eleven' of verse 16.

7. to James. An appearance nowhere else recorded, except in the *Gospel of the Hebrews*, where James is James the Just, the head of the church at Jerusalem. The position of James (taken with the fact that he was still living) accounts for Paul's mention of this appearance.

all the apostles: perhaps as in Acts i. 2-4. Probably mentioned thus in contrast with James just spoken of singly. James was not one of the Twelve, but (Gal. i. 19) had a quasi-apostolic status.

8. last of all: that is, as the last of all the appearances.

as unto one born out of due time. The points in the simile are (1) suddenness of birth, (2) immaturity. Paul, without previous normal development, had been abruptly **born** unto Christ.

9. the least . . . not meet, &c. In the light of the simile he speaks of his apostleship: like an untimely birth he was imperfectly developed and unworthy of the name of a child.

10. I am what I am: that is, primarily, as an apostle. What God's grace has done in and through so imperfect an organism is held up by implication as a proof of the truth of his apostolic message.

11. Whether then, &c. Looking back to verse 8. Whether, then, it was he or the rest of the apostles, the risen Christ had appeared to them all, the risen Christ had been the basis of the preaching of them all (Acts xvii. 18), and the primary object of the Corinthians' faith.

(2) xv. 12-19. **THEME.** ON THE BASIS OF THE ADMITTED RESURRECTION OF CHRIST, THE RESURRECTION OF DEAD MEN IS POSSIBLE, IS PROBABLE.

from the dead, how say some among you that there is no
 13 resurrection of the dead? But if there is no resurrection
 14 of the dead, neither hath Christ been raised: and if
 Christ hath not been raised, then is our preaching vain,
 15 your faith also is vain. Yea, and we are found false
 witnesses of God; because we witnessed of God that he
 raised up Christ: whom he raised not up, if so be that
 16 the dead are not raised. For if the dead are not raised,
 17 neither hath Christ been raised: and if Christ hath not
 been raised, your faith is vain; ye are yet in your sins.

ARGUMENT. The acceptance of the testimony of us preachers to Christ's resurrection renders the objection of some of you to the resurrection of dead men inconsistent. Or else Christ, a dead man, has not been raised, and empty is our preaching and empty is your faith: besides, we are found guilty of false witness about God, nay, against God, as every lie must be: yea, further, your faith also is so futile that you are still tied and bound in your sins: moreover, they that have died in Christ, having no bodily existence to look forward to, have perished irretrievably: finally, our hope being limited to this life, we are, beyond all men, pitiable, considering what we suffer.

12. There is no hint that Christ's bodily resurrection was doubted by the Corinthian sceptics: what they appear to have debated was—whether his resurrection was not, like his death, unique, being designed to secure our spiritual, not our bodily, redemption (see Introduction, pp. 39 ff.).

is preached: and the preaching is believed.

from the dead . . . of the dead: *lit.* 'from among dead (men),' and 'of dead (men),' respectively. Stress is laid on the state, not on the persons. The Greek article is absent with 'dead' till verse 29, and occasionally afterwards.

14. vain: empty of contents.

15, 16 refer to the falsity of the preaching: verses 17, 18, 19 to the falsity of the faith: verse 16 repeats the *reductio ad absurdum* of verse 13 in order to introduce the second point, the falsity of the faith.

17. vain: not, as in verse 14, empty of contents, but futile in effect.

yet in your sins. According to Rom. iv. 25 Christ's resurrection procured our acquittal. It enabled men to see and believe that Christ had died, not for sins of his own, but as

Then they also which are fallen asleep in Christ have 18 perished. If in this life only we have hoped in Christ, 19 we are of all men most pitiable.

But now hath Christ been raised from the dead, the 20 firstfruits of them that are asleep. For since by man 21 *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall 22

representing others than himself, and so obtaining forgiveness for them.

18. fallen asleep in Christ: have died in a community of life with Christ which was supposed to involve their living again. Both to Jews and to Greeks existence without a body was not real life at all. The word **perished** need not therefore signify absolute annihilation: an everlasting continuance of that feeble existence which is called 'sleep' would satisfy the context.

19. most pitiable. Paul here speaks of the pity naturally felt for men whose all-enduring faith is a delusion, and whose brightest hopes are doomed to disappointment.

(b) xv. 20-28. **THEME.** *The fact of Christ's resurrection, with its effect upon the dead in Christ and upon the consummation of the Divine kingdom.*

ARGUMENT. But the resurrection of Christ is not merely a reasonable theory, it is a certain and acknowledged fact. It means also the resurrection of the dead in him. And consistently so; for as a man, Adam, brought death, so a man, Christ, brought recovered life—in each case to those conjoined to each. But the firstfruits come before the full ingathering: hence, though Christ has risen, the dead in him are waiting till he awakes them. Then will come the consummation. After the subjection (according to God's decree recorded in prophecy) of all rival potencies, and, last of all, of death, Christ (the object of his reign being accomplished) will surrender all rule and himself likewise to his God and Father, that God may, in all that is His, be the all-embracing sovereign Power.

20. now: i. e. as a matter of fact.

the firstfruits. The rest follows as naturally as the harvest follows the earnest of it.

asleep compares (as in Mark v. 39) the resurrection to a mere awaking.

21, 22. There is no universal salvation here. As Adam (Rom. v. 12) brought and bequeathed death through sin, and as Christ's death was not due to his own inheritance of sin, there is something involved in death with Christ which is not involved in death with

- 23 all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming.
 24 Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have
 25 abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet.
 26, 27 The last enemy that shall be abolished is death. For, He

Adam; and therefore we cannot infer from these verses that all who die through Adam will, in the natural order of things, be made alive through Christ. In each case those only are affected who are vitally connected with each, with Adam or with Christ. (See next verse, 'they that are Christ's.')

23. each in his own order. Each is defined by what follows: (1) Christ himself; (2) any one that is Christ's. **Order:** in the Greek a military word signifying 'company': so, 'class.' Christ is the first class, Christ's people the second. Paul explains the lapse of time between the first resurrection (the resurrection of Christ) and the second (that of his people).

at his coming: that is, will rise at his coming.

24. the end: the consummation, the accomplishment of the Divine purposes, marking the end of Christ's reign (verse 25).

deliver up the kingdom (the kingship). The thought here is in harmony with Christ's own thought as represented in John iv. 34 ('to do the will of him that sent me, and to accomplish his work') and v. 36 ('the works which the Father hath given me to accomplish'). The Son had no aim in undertaking the kingship except to be the means (in theological language, the mediator) of kingship for the Father. His obliteration of self crowns itself at the 'end' by the surrender of the crown.

God, even the Father: better, 'his God and Father.' Cf. 2 Cor. i. 3; Eph. i. 17 and John xx. 17 ('my Father and your Father, and my God and your God').

abolished: not necessarily annihilated, but (verse 25) subjected, so as to deprive of all power their hostility to God, whether they be men or angels.

25. he must reign. The prophecy declaring God's decree (Ps. cx. 1) must be fulfilled. It was the practice to interpret this prophecy of the Messiah; as also Ps. viii. 6 quoted in verse 27 ('all things . . . under his feet').

26. The last enemy, &c. The last act of Christ as king will be the conquest of death by the resurrection of 'them that are Christ's' (verse 23). There is no suggestion in this passage of a resurrection of them that are not Christ's.

put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then 28 shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Else what shall they do which are baptized for the 29

27. all things. Therefore even the last enemy cannot be left.

But when he saith: *lit.* 'shall have said': that is, when Christ shall be able to announce, 'all things have been (finally) subjected.'

he is excepted, &c. God is excepted who (in His counsels) decreed that all things should be subject to Christ. This is intended simply to pave the way for the next verse recording the Son's surrender.

28. subjected unto him: to the Son.

all in all. The Greek is the neuter plural in both cases, and this implies the utmost comprehensiveness: 'all relations in all creations' (Evans).

We do not know enough to define more closely what is involved in this subordination of the Son. But the very idea of Sonship implies subordination, and the idea of spiritual affinity involved in the idea of spiritual sonship leads us to the thought of spiritual unity, or, if we may so say, a spiritual inclusion of the Son in God. The Son 'returns' to the Father even as he 'originated' in Him for the work which he was the Father's means of doing.

(c) xv. 29-34. **THEME.** *The resurrection alone consistent with Christian self-sacrifice and endurance.*

ARGUMENT. To bring the matter to the test of Christian practice—if the dead do not rise what good shall those do who undergo baptism on their behalf¹? Why, also, do I and my companion preachers run risks without ceasing? Day by day am I myself in the jaws of death: why, I boast in you as the fruit of this perilous endurance; boasting really in the strength Christ gives me. What use was it to me if only with earthly motives and hopes I fought at Ephesus with enemies that were upon me like wild beasts? Far better for me to live in enjoyment from moment to moment. Be not led astray, my brethren, by materializing and corrupting associations. Awake to a clear vision

¹ See Introduction, pp. 40 f.

dead? If the dead are not raised at all, why then are
 30 they baptized for them? why do we also stand in
 31 jeopardy every hour? I protest by that glorying in
 you, brethren, which I have in Christ Jesus our Lord,
 32 I die daily. If after the manner of men I fought with
 beasts at Ephesus, what doth it profit me? If the dead
 are not raised, let us eat and drink, for to-morrow we die.
 33 Be not deceived: Evil company doth corrupt good

in righteousness, and live not in the mists of sin. Some of you are ignorant that God is holy. I say this to stir you to shame.

29. Else: if these arguments for resurrection are not valid.

baptized for the dead. See Introduction, pp. 40f., for a discussion of this phrase.

30. we also. The first person suggests that Paul was not one of those 'who were baptized for the dead,' whatever that may mean, and is, to this extent, evidence for the existence of some practice in which Paul and his colleagues did not take part.

31. that glorying in you. Their conversion and edification were the harvest reaped by Paul from much danger and suffering.

which I have in Christ. He gloried in ■ weakness strengthened by Christ.

32. after the manner of men. With only the human aim at a temporary reward or a fleeting glory.

fought with beasts. A figure from the Roman contests of gladiators or criminals or prisoners of war in the amphitheatre. It cannot be literal, for Paul was a Roman citizen. What the precise incident was is not known; but the reference may be to a mob riot such as was inspired by Demetrius (Acts xix). Plato had compared the mob to a dangerous beast; and 'the city mob, superstitious, uneducated, frivolous, swayed by the most commonplace motives, was everywhere the most dangerous and unfailing enemy of Christianity¹.'

let us eat, &c. The cry put by Isaiah (xxii. 13) into the mouth of the inhabitants of Jerusalem whom despair drove to recklessness and sensualism. This cry, 'the cry of the baser Epicureanism of all ages,' Paul puts into the mouth of those who see no hope after death.

33. deceived: i. e. by those who argue against the resurrection on the basis of heathen materialistic philosophy. You think it matters little. It matters much.

Evil company, &c. Association with such people will lead

¹ Ramsay, *St. Paul the Traveller*, pp. 230, 277.

manners. Awake up righteously, and sin not; for 34
 some have no knowledge of God: I speak *this* to move
 you to shame.

But some one will say, How are the dead raised? and 35

you to consequences you now abhor. A quotation from the Athenian poet Menander (who died 291 B.C.), but not in strict rhythmical form: it had become a prose proverb.

34. Awake...righteously: as it were, from a besotted sleep in which you do not see your danger. Paul exhorts them to awake to a clear discernment of truth in a practically righteous manner, sight and action coinciding; 'and do not (after once ye have seen the truth) go on sinning.'

no knowledge of God. Some Christians, like the heathen, did not know God as One demanding holiness.

shame. You should be ashamed of not knowing God better than the heathen do.

(d) XV. 35-49. **THEME.** *The resurrection and the resurrection body conceivable and natural.*

ARGUMENT. But some, without denying the resurrection, cannot conceive how it can come about, and what form the resurrection body can take. This, however, is an unreflecting position. In the processes of nature there is resurrection. The bare seed you yourself sow must die to live a full life, and then not with the insignificant, scanty body you sowed, but with a body entirely new and far nobler, a body given by God as He has determined, to each seed its appropriate body. [So bodies may vary from one time to another.] [The material also may vary], as in the case of living creatures, each having its own kind of constituent material suited to its nature and intention. [Again, bodies are not all material]: some are of earthly beings [as men], others are of heavenly beings [as angels], and they each have their own kind of glory. So the glory of the sun, of the moon, of the stars, is not the same, nor is every star equal in glory. The resurrection of the dead runs parallel. The body is sown in the grave in perishableness, it is raised in imperishableness: it is sown in feebleness, it is raised in might: it is sown as the organ of the natural powers, it is raised as the organ of the spiritual. If there is a natural body, the seed, there is a spiritual body, the flower. And the Scripture says that the first Adam, the head of his race, was constituted a being with natural life powers. The last Adam, on the other hand, the head of the new race, was constituted a being with spiritual life-giving powers. And, in the regular order of development, the natural is the prelude to the spiritual.

36 with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, 37 except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may 38 chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a 39 body of its own. All flesh is not the same flesh: but there is one *flesh* of men, and another flesh of beasts, 40 and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the *glory* of the 41 terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; 42 for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; 43 it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in 44 power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual

The first man came from the earth, sharing the qualities of the earth: the second man is from heaven. And so with the race springing from each. We therefore, as we have borne the stamp of the earthy in the lower life, shall bear the stamp of the heavenly in the higher life.

36. foolish: not led to reflect by a common analogy in your own experience.

38. God giveth it a body. A reminder of God's creating power for men as well as for grain.

38-41. The apostle quotes analogies to shew that bodily manifestations vary, both of the same thing at different stages, and of different things at the same stage—vary in form, in material, in brilliancy and beauty, according to nature and requirement. So, he argues, in the resurrection, it is quite conceivable that there may be sameness of being but not sameness of body.

42-44. The sowing appears to be, by parallel, the sowing of the body in the grave, burial being the climax of the humiliation of the body from birth to death.

44. natural . . . spiritual. *Natural* is *lit.* 'soulish,' the

body. So also it is written, The first man Adam became 45
a living soul. The last Adam *became* a life-giving spirit.
Howbeit that is not first which is spiritual, but that which 46
is natural; then that which is spiritual. The first man 47
is of the earth, earthy: the second man is of heaven.
As is the earthy, such are they also that are earthy: and 48
as is the heavenly, such are they also that are heavenly.
And as we have borne the image of the earthy, we shall 49
also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot 50

Greek word for 'soul'¹ connoting especially the human personality, while the word for 'spirit'² connotes relation to the Divine. But verse 45 shews that the word 'natural,' 'soulish,' has in itself nothing to do with the results of the fall. It refers to the *lower* (connected with the material) as it precedes the *higher* (connected with the spiritual)³. (See verse 46 and the argument above.)

45. The last Adam. This sentence is Paul's own, the first clause being an adaptation of Gen. ii. 7.

life-giving. By his resurrection he secured ours (verses 22, 23): not ethical here. But the ethical as a condition is taken for granted: see Rom. viii. 10, 11, and (for Christ himself) Rom. i. 4.

47. earthy. Again not ethical here: sharing the perishableness of the earth.

49. the image of the earthy: that is, have had perishable bodies, like the first Adam.

(e) xv. 50-58. **THEME.** *The indispensableness of this transformation of the material body, the certainty of it, and the glory of the inspiring consummation.*

ARGUMENT. Be assured that perishable bodies cannot enter upon the imperishable life. I will tell you what has been revealed to me. We shall not all die, but we shall be transformed, and that in a moment, at the signal of God's final manifestation; thus shall the dead be raised, and we that still live shall have our mortal bodies changed, so that all shall be clothed in the immortal. This is indispensable. And, when it is accomplished, then shall death

¹ ψυχή.

² πνεῦμα.

³ See article by the present writer in the *Expositor*, 1st series, vol. xii. p. 459, 'A New Testament Antithesis' (especially pp. 477 ff.).

inherit the kingdom of God; neither doth corruption
 51 inherit incorruption. Behold, I tell you a mystery: We
 52 shall not all sleep, but we shall all be changed, in a
 moment, in the twinkling of an eye, at the last trump:
 for the trumpet shall sound, and the dead shall be raised

be swallowed up in the victory over him, as the Scripture has said. No more shall he conquer, no more shall he sting. Gone shall be the sin that gives him his venomous sting, gone shall be the law that gives sin his power to slay. Over both God gives us the victory through the work of Christ. So, my brethren, knowing the resurrection in store for you, stand firm, abounding in the service Christ calls for, sure that in him you will have your reward.

50. Now this I say: rather, 'But this I affirm.' 'I have been arguing that a spiritual body is conceivable: I now affirm that, anyhow, it is indispensable.'

flesh and blood: the material of the human body in its weakness. Such elements must decay: they are unfit to constitute the organ of the spirit for the full exercise of the powers of the world to come.

51. Behold: calling attention dramatically to a revelation which confirms his affirmation.

mystery: something which is hidden from the natural man, but made known to Paul as taught of Christ. See Rom. xvi. 25, 26.

not . . . sleep: referring to those who will be alive at the second coming.

all . . . changed. All Christians, dead or alive, must pass into changed bodies.

52. moment. No interval of weak bodilessness after the signal is given.

last trump. The 'voice of the trumpet exceeding loud' had, according to sacred tradition (Exod. xix. 16), heralded the descent of the Lord on Mount Sinai, and had been the signal for the people to meet Him (verse 13). So the idea of the sound of the trumpet became associated with the idea of the manifestation of God to men (Zech. ix. 14), and was naturally taken over from Jewish eschatology to Christian and associated with the final manifestation (1 Thess. iv. 16) as the signal (see same passage) for the great consummation. The trumpet had been the characteristic instrument of signal, not only in war, but in the temple worship at the moment when the people were summoned to fall down and pray (2 Chron. xxix. 26-28 and Schürer, *Jewish People*, II. i. 290).

trumpet shall sound, &c. The three processes are mentioned in order: cf. 1 Thess. iv. 16, 17.

incorruptible, and we shall be changed. For this corrup- 53
 tible must put on incorruption, and this mortal must put
 on immortality. But when this corruptible shall have put 54
 on incorruption, and this mortal shall have put on im-
 mortality, then shall come to pass the saying that is
 written, Death is swallowed up in victory. O death, 55
 where is thy victory? O death, where is thy sting? The 56
 sting of death is sin; and the power of sin is the law:
 but thanks be to God, which giveth us the victory through 57
 our Lord Jesus Christ. Wherefore, my beloved brethren, 58
 be ye stedfast, unmoveable, always abounding in the
 work of the Lord, forasmuch as ye know that your labour
 is not vain in the Lord.

we: i. e. that are still living shall be changed without death (1 Thess. iv. 17), the dead having already undergone their 'change' (verses 51 and 52).

53. put on is suitable to both dead and living. The 'clothed upon' of 2 Cor. v. 4 suits only the living, whose mortal bodies will be, so to say, 'swallowed up' by the spiritual (2 Cor. v. 4 again).

54. swallowed up in victory. This is from Isa. xxv. 8, according to the Greek version of Theodotion (second cent. A. D.). (The Greek signifies that the swallowing up 'issued' in victory.)

55. The triumphant cry of Hosea (Hos. xiii. 14), quoted with slight variations—**sting** instead of 'penalty,' and **death** (repeated) instead of 'Hades' in the second clause.

56. sting . . . sin. Sin brought death into the world (Rom. v. 12), that is (in Paul's figure), gave death its power to kill, as with a poisonous sting. But sin had this power to kill (with the aggravated pain of a poisonous sting) because it was disobedience to law. After the resurrection sin will be no more, law will be supplanted by love.

57. giveth us the victory. The victory over death is so certain through Christ (Rom. v. 21) that it is spoken of as already being given.

58. stedfast, unmoveable: as to your confidence in the resurrection.

the work: whatever your gift and responsibility may be.

vain. Referring, no doubt, to verses 16-19.

- 16 Now concerning the collection for the saints, as I gave
 2 order to the churches of Galatia, so also do ye. Upon
 the first day of the week let each one of you lay by him
 in store, as he may prosper, that no collections be made
 3 when I come. And when I arrive, whomsoever ye shall

xvi. 1-24. *THEME.* *Injunctions and information on business and on personal matters; then the salutatory conclusion.*

SUBJECTS: (1) The collection for the poor saints at Jerusalem, to be prepared for, in private, weekly, and to be ready for transmission (or possibly for conveyance) when he comes by way of Macedonia, a route which may enable him to make a longer stay with them. (2) Their cordial and respectful reception of Timothy who is soon to arrive, and the promise of Apollos to visit them at a later and more suitable time. (3) Exhortations to strenuousness and love, and to respectful deference towards genuine Christian workers. (4) Salutations, with warning imprecation, and final benediction.

1. concerning the collection. The similarity of introduction (**concerning**, &c.) to that in vii, and elsewhere, suggests that the Corinthians in their letter had asked his advice on the subject, perhaps as to the best time and best arrangements for the collection, and the best way of transmitting it.

for the saints: i. e. at Jerusalem; for some reason or other a specially poor community. The expedient of a common purse (Acts iv. 32 ff.) at Jerusalem had apparently failed, in course of time, to cope with the prevalent poverty, and an appeal had to be made to the Gentile churches. Cf. Gal. ii. 10; ■ Cor. viii and ix; Rom. xv. 26, and other passages.

Galatia. Probably South Galatia, including the churches at Antioch (of Pisidia), Derbe, Lystra and Iconium. The occasion of the **order** is not known.

2. the first day. The day of especial thanksgiving as the day of the resurrection.

lay by him in store, as he may prosper: *lit.* 'lay by in his house, treasuring up whatsoever he may prosper in.' Clearly not all his gains. What the apostle means is that his laying by for this purpose must be proportionate to his good fortune in business. See ■ Cor. viii. 12 (on the same subject), 'it is acceptable according as a man hath, not according as he hath not.'

no collections . . . when I come. The apostle is anxious that the gifts shall be entirely voluntary and without the pressure of his presence or action, and that no time, when he does come (verse 3), shall be taken up in anything but the transmission of them.

approve by letters, them will I send to carry your bounty unto Jerusalem: and if it be meet for me to go also, they 4 shall go with me. But I will come unto you, when I 5 shall have passed through Macedonia; for I do pass through Macedonia; but with you it may be that I shall 6 abide, or even winter, that ye may set me forward on my journey whithersoever I go. For I do not wish to see 7

3. by letters. If with **approve**, they are letters of introduction sent by the Corinthians with their delegates to Jerusalem. If with **will I send**, then the letters would be Paul's. The former construction is grammatically rather harsh: the latter is even less probable. The apostle suggests delegates because he wishes to avoid all suspicion of appropriating any of the money to his own use (2 Cor. viii. 26).

your bounty: *lit.* 'your grace¹,' the word for love in activity.

4. meet . . . with me. 'If it be so generous a gift that I can make use of it to intensify the sense of fellowship between Jewish and Gentile Christians, then [I will go and] they shall go with me.' **Meet**, &c., is, more exactly, 'worthy of my going also'; and his concern then is that he should not alone carry the money.

5 But: rather, 'now': a fresh piece of information as to when they may expect him. The interval entailed by the longer route from Ephesus, and the implied work on the way, will give more time for 'laying by.'

for I do pass: present of fixed intention. That, he emphatically states, is the route he is bent on taking, by way of a missionary tour. But he will make no prolonged stay anywhere till he reaches Corinth: then 'haply' (verse 6) he will.

6. Circumstances will decide the length of stay. If, for example, the collection be a generous one, he may go at once (verse 4).

ye may set me forward. The **ye** is emphatic; **ye**, my kind friends, on whose affectionate interest I can depend, may give me a helpful send-off, either with those who shall take care of me, or with provision for my journey, or with both. It seems clear that he was still on cordial terms with the church.

whithersoever I go: possibly to Jerusalem (2 Cor. i. 16), possibly to regions 'beyond them,' i.e. farther west (2 Cor. x. 16). Probably events occurred which prevented his present plans from being carried out, and led him to think of the plan mentioned in 2 Cor. i. 15, 16 (see Introduction, pp. 49 ff.).

¹ χάρις.

- you now by the way ; for I hope to tarry a while with you,
 8 if the Lord permit. But I will tarry at Ephesus until
 9 Pentecost ; for a great door and effectual is opened unto
 me, and there are many adversaries.
- 10 Now if Timothy come, see that he be with you without
 fear ; for he worketh the work of the Lord, as I also do :
 11 let no man therefore despise him. But set him forward
 on his journey in peace, that he may come unto me : for
 12 I expect him with the brethren. But as touching Apollos
 the brother, I besought him much to come unto you with
 the brethren : and it was not at all *his* will to come now ;
 but he will come when he shall have opportunity.

7. now by the way: or, 'just in passing.' If he were to go to Macedonia by the sea route to Corinth, his visit would be transient.

8. Pentecost. The second of the three chief Jewish festivals (Passover, Pentecost, Tabernacles) celebrated on the 'fiftieth' day after the offering of the barley sheaf during the feast of unleavened bread. Our Whitsuntide. Probably this letter was written a few weeks before Pentecost.

9. door: opportunity of preaching (2 Cor. ii. 12).

many adversaries: making it advisable for him to remain that he might strengthen those who had accepted or were inclined to accept the gospel.

10. if Timothy come. The visit about which, at iv. 17, there seemed no doubt, is here spoken of with a suggestion of uncertainty. But the *if* does not necessarily lay any stress on the uncertainty ; see 2 Cor. xiii. 2. He appears to have been sent by the long route, and Paul prepares the Corinthians for his arrival after that of the letter.

without fear. The church was self-satisfied and somewhat turbulent: Timothy was comparatively young, and perhaps a little timorous (2 Tim. iv. 1, 2). But his work was a claim to the same respect as Paul's work.

11. in peace. Do not detain him with disputatiousness when he is seeking to impress upon you 'my ways . . . in Christ' (iv. 17), but help him to return to me speedily and happily.

with the brethren: probably those in charge of this Epistle; those whom (verse 12) Paul had wished Apollos to accompany (see the tense in verse 12, 'it was not').

12. Probably Apollos's wisdom and good-feeling, as well as

Watch ye, stand fast in the faith, quit you like men, be ¹³ strong. Let all that ye do be done in love. ¹⁴

Now I beseech you, brethren (ye know the house of ¹⁵ Stephanas, that it is the firstfruits of Achaia, and that they have set themselves to minister unto the saints), that ye ¹⁶ also be in subjection unto such, and to every one that helpeth in the work and laboureth. And I rejoyce at ¹⁷ the coming of Stephanas and Fortunatus and Achaicus : for that which was lacking on your part they supplied. For they refreshed my spirit and yours : acknowledge ye ¹⁸ therefore them that are such.

loyalty to Paul, prompted him to remain away just now, since his presence might have fanned the flame of partisanship for himself. See the emphasis of 'it was not at all his will.'

opportunity: that is, a 'seasonable' opportunity, which the present is not.

13f. Concluding exhortation summarizing the exhortation of the Epistle.

Watch refers to the prevalent self-satisfaction and security; **stand fast in the faith**, to their loose philosophizing about the cross and the resurrection; **quit you like men**, to the danger of moral emasculation by cowardly submission to heathen social pressure; **be strong** may refer specially to weakness of church discipline; **let all that you do be done in love**, to the preventive and the cure of all pride in partisanship and in knowledge.

15. house of Stephanas. A special illustration of those at Corinth whose faith worked by love, and to whom the Apostle urges the Corinthians to shew a becoming deference.

firstfruits of Achaia. Either Achaia is used here popularly as the old district of Achaia surrounding Corinth, or, if the Roman province is meant, then the **firstfruits** at Athens (Dionysius and others) were scarcely significant enough to be counted. (It is true that Athens, though in the Roman province, was a 'free city' with certain privileges of its own, and might therefore be thought of as apart from Achaia; but it seems scarcely likely that Paul was thinking here otherwise than geographically.)

17. Among the labours of love was this visit to Paul.

that which was lacking. I miss your society: they do their part towards supplying it.

my spirit and yours. Yours, in that you will rejoyce in the refreshment they bring to me, anxious as I know you are on my behalf.

19 The churches of Asia salute you. Aquila and Prisca salute you much in the Lord, with the church that is in
20 their house. All the brethren salute you. Salute one another with a holy kiss.

21, 22 The salutation of me Paul with mine own hand. If any man loveth not the Lord, let him be anathema.

19. Asia. The Roman province embracing the coast lands of the Ægean and the islands just off the coast. Of this province Ephesus was 'the supreme administrative centre.' Paul speaks comprehensively: he knows what the churches of Asia feel towards the church at Corinth.

Aquila and Prisca, who had been in Corinth with Paul. (Acts xviii).

in their house. Apparently the 'churches' in Ephesus were scattered among various houses. For the collected church in Corinth see Introduction, p. 13.

20. the brethren: at Ephesus, with whom the writer was associating.

holy kiss. The kiss, the natural token of friendship and affection, and, particularly in the East (as among the Hebrews and the Persians), a token also of respect and reverence, passed over into the services of the primitive church as a token of Christian brotherhood. Hence it was appropriately known as a **holy kiss**, or a 'kiss of (brotherly) love' (1 Pet. v. 14). Its risks and its abuse led first to prescribed limitation and then to disuse, at any rate in the West.

21. The Apostle now takes the pen of the amanuensis into his own hand, as at Gal. vi. 11. See 2 Thess. iii. 17.

22. loveth not. The lack of love in the church at Corinth Paul has seen to be the root of all its blemishes. This lack sprang from lovelessness towards the Lord himself, which meant spiritual ruin and final condemnation. Paul calls attention in a closing word to this fearful doom. In the Greek the word 'not' is emphatic, and the 'love' is not the highest kind of love, but merely that personal affection¹ whose absence is heartlessness. 'If any man loves *not* the Lord; if, when he says he does, his selfish and sensual life belies his words; let him be accursed.' He may be thinking also of some (perhaps heretics or unbelieving Jews) who could even curse Jesus (xii. 3) in a professedly inspired utterance. All these Paul must thrust aside on the threshold of his parting benediction.

¹ φιλεῖν. Compare John xxi. 17 as contrasted with the word in the first two questions of Jesus (ἀγαπᾶν).

Maran atha. The grace of the Lord Jesus Christ be 23
with you. My love be with you all in Christ Jesus. 24
Amen.

Maran atha. Perhaps this Aramaic expression¹ means 'Lord, come!' Probably, like 'Abba,' it was an Aramaic expression current in the churches.

24. My love. Here the love is *agapē*, Christian brotherly love, which must include esteem.

¹ For the various interpretations see Hastings' *Dictionary of the Bible*, iii. 241 ff.

THE SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS

1 PAUL, an apostle of Christ Jesus through the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the
2 whole of Achaia : Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus

i. 1, 2. THEME. *Salutation, in which Timothy, one of his colleagues in the founding of the church, joins.*

1. the whole of Achaia. If, in accordance with his usual practice, Paul means the Roman province, then the salutation is addressed to a much wider circle than so special and personal a letter could have been designed to reach. Possibly Achaia is here the Achaia popularly so called, the district in the neighbourhood of Corinth, containing scattered Christian communities connected with the Corinthian church.

i. 3-11. THEME. *Thanksgiving for the personal restoration and comfort which have taught the Apostle how to restore and comfort the remorseful church.*

ARGUMENT. I thank the God of comfort for enabling me by His comfort to comfort others through Christ. Your sufferings and mine are akin : so I can impart to you a share of the comfort that comes to me. I have been at death's door, but God has raised me, so to say, from the dead ; He will complete my deliverance, and will deliver me in times to come, you, my friends, helping my deliverance by your prayers, which will strengthen me for my work and will yet make many grateful for the gift of God in me.

Christ, the Father of mercies and God of all comfort ;
 who comforteth us in all our affliction, that we may be 4
 able to comfort them that are in any affliction, through
 the comfort wherewith we ourselves are comforted of
 God. For as the sufferings of Christ abound unto us, 5
 even so our comfort also aboundeth through Christ.
 But whether we be afflicted, it is for your comfort and 6
 salvation ; or whether we be comforted, it is for your
 comfort, which worketh in the patient enduring of the
 same sufferings which we also suffer : and our hope for 7
 you is stedfast ; knowing that, as ye are partakers of the
 sufferings, so also are ye of the comfort. For we would 8

NOTE. As we know of no persecution in Corinth at this date, there seems little point in the paragraph unless we connect it with what is the chief burden of the letter, the Corinthian desertion of Paul and their restoration to him. The word 'comfort,' so frequently repeated here in various forms, is the word so closely associated in this letter with the feelings of Paul and of Titus at the returning loyalty of the church. (See, for example, chap. vii.) This emphasis upon the comfort suggests the intensity of the previous sorrow.

3. the God and Father : probably both with **our Lord Jesus Christ**. The phrase 'God of our Lord Jesus Christ' occurs at Eph. i. 17. Cf. John xx. 17 and the parallels to the present passage, e. g. 2 Cor. xi. 31.

4. them that are in any affliction. Paul speaks generally at first, but his reference to the Corinthian trouble is less obscure as he proceeds. The obscurity of the paragraph arises from the desire to speak of the comfort without exposing the cause which had made it needful.

5. the sufferings of Christ abound unto us. The misconception, slander, ingratitude, cruelty, desertion, which had characterized the Corinthian revolt, were the earthly sufferings of Christ himself overflowing from him to his servant.

6. the same sufferings. In repenting bitterly of your cruelty to me you suffer sympathetically with me, that is, suffer as I have suffered. Chap. vii. 9-11 should always, in this connexion, be kept in view.

7. our hope for you is stedfast : that your repentance (not to be repented of, vii. 10) will result in truer loyalty to me, and so to the Christ I preach.

- not have you ignorant, brethren, concerning our affliction which befell *us* in Asia, that we were weighed down exceedingly, beyond our power, insomuch that we de-
 9 spaired even of life: yea, we ourselves have had the answer of death within ourselves, that we should not trust in ourselves, but in God which raiseth the dead:
 10 who delivered us out of so great a death, and will deliver: on whom we have set our hope that he will also still
 11 deliver us; ye also helping together on our behalf by your supplication; that, for the gift bestowed upon us by means of many, thanks may be given by many persons on our behalf.
- 12 For our glorying is this, the testimony of our conscience,

8. our affliction. He here darkly refers to some affliction, presumably in connexion with them; probably the deadly nervous prostration he endured at Ephesus after he had received news of the Corinthian desertion at its worst.

9. the answer of death: when he asked himself the question, 'What is to be the end of this prostration?'

10. will deliver . . . will . . . still deliver. The **will deliver** may imply a yet completer deliverance from solicitude for the Corinthians, while the **will . . . still deliver** may look forward to similar deliverances in time to come.

11. Tact, which in Paul was simply the genuine outcome of good feeling, leads him to tell the repentant church that they can and will assist, under God, in restoring and maintaining his power for mission work. In fact, they have already begun their help.

the gift may include both restoration to health and re-invigoration of spiritual power.

bestowed . . . by means of many: by the prayers of his many friends (as friends they now are) at Corinth.

by many persons: yet to be saved and edified through my gift.

i. 12-14. **THEME.** *His sincerity and their acknowledgement of it.*

ARGUMENT. This moral certainty that my life and work mean the spiritual welfare and the gratitude of others, comes from my consciousness of sincerity. This genuineness, as to my letters, you acknowledge—ye acknowledged it in part even in the past—glorying in us, as we in you, in the light of the judgement day, the prospect of which makes all hypocrisy folly.

that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves in the world, and more abundantly to you-ward. For we ¹³ write none other things unto you, than what ye read or even acknowledge, and I hope ye will acknowledge unto the end : as also ye did acknowledge us in part, that we are ¹⁴

12. our glorying is this, the testimony: rather, 'this our glorying expresses the testimony.' The glorying looks back to the last clause, and is an echo of the self-commendation of the intermediate letter, which he desires now to have done with (iii. 1). But he has still one or two points to explain more fully, e.g. his non-appearance at Corinth.

sincerity of God is explained by the subsequent phrase, in the grace of God, to mean 'sincerity coming from God.'

fleshly wisdom: the cleverness that consults its own convenience, and so sometimes uses words to conceal thought, or makes promises in such a way that they can be evaded.

we behaved ourselves: here he speaks of his action as a whole.

in the world: in the general sphere of his apostolic work, of which the city of Corinth had been a part, and is now the part in question.

more abundantly to you-ward. His opportunity of exhibiting his sincerity to the church was naturally more copious.

13. His sincerity in his letters, and their acknowledgement of it.

what ye read or even acknowledge. An awkward rendering. **Acknowledge** is not strictly a climax to **read**. The interpretation ¹ which explains both verbs in the sense of 'acknowledge,' but makes the latter verb ² an intensification of the former ³, —as it were, 'acknowledge and even maintain'—has a good deal to say for itself. It is the 'acknowledgement' by the Corinthians that is the point in verses 13, 14.

14. did acknowledge us in part. The change of tense suggests a reference to the time of estrangement just over. Paul asserts his belief that even then their belief in him had not died out. Compare his boast about them to Titus on the eve of Titus's difficult mission (vii. 14) : see also ii. 3 (last clause).

that we are your glorying: here we arrive at last at the substance of the 'acknowledgement' repeatedly mentioned in these verses.

¹ See Kennedy, *Second and Third Epistles to the Corinthians*, pp. 43-60.

² ἐπιγινώσκετε.

³ ἀναγινώσκετε.

your glorying, even as ye also are ours, in the day of our Lord Jesus.

- 15 And in this confidence I was minded to come before
 16 unto you, that ye might have a second benefit; and by
 you to pass into Macedonia, and again from Macedonia
 to come unto you, and of you to be set forward on my
 17 journey unto Judæa. When I therefore was thus minded,

even as ye also are ours: a parenthesis to blunt the edge of the apparent self-laudation.

in the day of our Lord Jesus: the atmosphere of the glorying. It is sincere: it will stand the test in that day when all secrets shall be revealed.

i. 15-22. **THEME.** *Particular justification of his sincerity in the case of the abandoned plan to visit Corinth.*

ARGUMENT. In the confidence that you still believed in me, at least in part, I was not lightly indifferent to you, but cherished the desire for some time to come first to you in [the midst of the estrangement] so that I might visit you twice on the same tour, once on my way to Macedonia and once on my return from it, and then be helped on by you to Judæa. Did I not care whether I fulfilled this desire or not? Or when I make plans, do I say to myself, 'I will carry them out or not just as suits my convenience'? A faithful God does not choose such a double-minded servant to preach His word. And the content of the word we preached to you—I and my colleagues also—namely, the Son of the faithful God, Jesus Christ, is not now one thing and now another. In him are fulfilled all God's promises: through him do believers accept them and enjoy them in faith, bringing glory to God through us. This God makes us not fickle but steadfast, binding us up with you in steadfastness, and all in relation to Christ: imagine double-mindedness in such a case! The same God has anointed us to our office, and has sealed us as His own servants, and given us His spirit in our hearts as the pledge of our great destiny.

15. As to the plan here referred to, see Introduction, pp. 49 ff. It seems probable that the first of these visits had been paid and the second abandoned, so that (verse 23) Paul came 'no more' to Corinth. It is with the abandonment, the failure to confer the 'second grace,' that Paul deals here. For this way of regarding his visit as 'grace' see Rom. i. 10, 11.

16. by you to pass: going by the sea route straight across from Ephesus to Corinth, and thence into Macedonia.

17. did I shew fickleness: *lit.* 'did I in any degree, as is in-

did I shew fickleness? or the things that I purpose, do I purpose according to the flesh, that with me there should be the yea yea and the nay nay? But as God ¹⁸ is faithful, our word toward you is not yea and nay. For ¹⁹ the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timothy, was not yea and nay, but in him is yea. For how many ²⁰

ferred (by some), exercise the light-mindedness (with which I am charged)?' Was the desire so shallow that I was heedless whether I gratified it or not?

or the things that I purpose. No mere variation of the preceding question as to his 'wish,' but a question as to his 'practice of making plans.'

according to the flesh. This is not the fickleness of a shallow man, but deliberate consultation of his own convenience on the part of an unprincipled man.

that with me . . . yea yea . . . nay nay: that is, so that the making of the plan and the provision for unmaking it if I wished should exist in my mind at the same time. The doubling of the **yea** and the **nay** is only for emphasis: see Matt. v. 37.

18. as God is faithful. A doubtful rendering, as the Greek phrase is nowhere equivalent to an asseveration¹. The use in 2 Thess. iii. 3, for example, suggests that here the faithfulness of God, who has sent Paul forth to preach, is a guarantee of the faithfulness of the preacher, and, hence, of his trustworthiness generally. It is, as Plumptre calls it, an argument from 'ethical congruity.' So 'God is faithful in the fact that he sends men to preach whose preaching is not double-tongued, a promise and no performance.'

19. For the Son of God, &c. Appeal to the trustworthy content of his preaching, Jesus Christ, the Son of the faithful God, the pledge and the experienced fulfilment of his promises. The full and solemn title of Christ is intentionally given to strengthen the argument of trustworthiness.

even by me, &c. The consistency of the three preachers argues for the consistency of the message: it was not a double-tongued message.

was not . . . is: did not prove itself (when we were preaching) a contradiction, but in him has proved itself (in your Christian experience) true and consistent. You have already felt the message, the promise, to be genuine. Paul is referring to the gift of the spirit, though he does not name it till verse 22. See Gal. iii. 2.

¹ See, however, the note at xi. 10 on another phrase.

soever be the promises of God, in him is the yea :
 wherefore also through him is the Amen, unto the glory
 21 of God through us. Now he that stablisheth us with
 22 you in Christ, and anointed us, is God ; who also sealed
 us, and gave *us* the earnest of the Spirit in our hearts.
 23 But I call God for a witness upon my soul, that to

It is possible that Paul is hinting at the contradiction in the preaching of the Judaizers who tried to combine Christ and the law, and so made Christ of no effect while they did not really keep the law. Gal. ii. 21, vi. 13.

20. the promises : all God's promises, fulfilled or yet to be fulfilled, and whether made to Jews or to Gentiles, have their fulfilment or, meanwhile, their pledge, in him.

wherefore . . . Amen. Through their experience of Christ in them the Corinthian Christians were able to cry, 'So it is,' 'Christ is sure,' 'God is faithful.' It is the responsive 'Amen' of personal assurance and thanksgiving. See 1 Cor. xiv. 16.

through us. This connects the thought with the main argument. Is it likely that we should be unfaithful to promises who cause glory to be ascribed to God for His faithfulness?

21. stablisheth us : this is in opposition to the idea of fickleness and untrustworthiness.

with you. You and we are together : imagine our being treacherous to you ! See i. 14 and Eph. iv. 25.

in Christ : in relation to Christ. The relation is another guarantee.

anointed us : to office, as Christ was anointed 'with the Holy Spirit' (Acts x. 38), 'the Spirit of truth' (John xiv. 17).

is God : the faithful God, as before described.

22. sealed us : as Christ was sealed (John iii. 33), to authenticate him and to appoint him to his work (John vi. 27). Sealing implied ownership, authentication, security, destination, sometimes one or more, sometimes all of these. There is no reason why all should not be included here : all are a moral guarantee for the trustworthiness of the apostles.

the earnest of the Spirit. Here is the present authentication and also the pledge of the great destination. The word for **earnest** ¹ means, first of all (as 'earnest' does in English), a money instalment as a pledge of full payment hereafter.

i. 23—ii. 4. **THEME.** *He states the reason for not having come, and for having written a painful letter in place of paying the visit.*

ARGUMENT. As God sees my heart's motives, I stayed away to

¹ ἀρραβών.

spare you I forbare to come unto Corinth. Not that we ²⁴
 have lordship over your faith, but are helpers of your joy :
 for by faith ye stand. But I determined this for myself, **2**
 that I would not come again to you with sorrow. For ²
 if I make you sorry, who then is he that maketh me glad,
 but he that is made sorry by me? And I wrote this very ³
 thing, lest, when I came, I should have sorrow from them

spare you punishment. This sounds domineering, but I do not
 dominate your faith (as some say, and as some do): I only work
 with you for the furtherance of your joy. You need no one
 to dictate to you about faith, for in respect of your faith your
 position is sound. As a fact, I determined, sparing pain to myself,
 not to pay a second visit painful to you. For pain to you is pain
 to me, removable only by him whom I have pained. And so I sent
 a letter instead of coming, that, when I should come, I might not
 have pain from those who should give me joy ; and this I did with
 confidence in you all that what gives me joy gives joy also to you
 all. I did not desire to pain you, or the letter would not have
 cost me such affliction and anguish : I wished to make plain my
 overflowing love towards you.

23. I call God for a witness. Solemn asseveration of his
 single-minded reason for staying away.

upon my soul: God is invoked either as able to test his inner
 motive or as punishing perjury.

spare you. Contrast the (probably earlier) threat at xiii. 2.

I forbare to come: rather, 'I came no more,' after the painful
 visit.

24. Perhaps Paul had been charged with masterfulness in
 dictating what faith was the only right faith. The verse is
 somewhat perplexing. Does the writer mean that faith puts them
 into immediate relation to God, and that in their 'faith they stand'
 free from all human and even apostolic domination? Or does
 he mean that he repels the charge of lording it over their faith;
 for, as a matter of fact, in respect of their faith their position
 is right enough? The latter seems better, for one reason at
 any rate : if their faith had gone wrong, it would have been
 within his province to put it right.

ii. **1. for myself** perhaps means to spare my own grief by
 sparing yours.

with sorrow: inflicting and enduring it : the latter thought
 as well as the former is evidenced by the next verse.

2. He cannot be relieved from his sorrow except by their
 repentance.

3. this very thing. The Greek will bear the clearer rendering;

of whom I ought to rejoice; having confidence in you
 4 all, that my joy is *the joy* of you all. For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be made sorry, but that ye might know the love which I have more abundantly unto you.

5 But if any hath caused sorrow, he hath caused sorrow, 'for this very purpose,' a purpose at once explained. He wrote instead of coming, and wrote severely, that they might repent before he should come.

having confidence, &c. Even at this time of revolt he had confidence that they had no real joy apart from his, and would therefore put away what was grievous to him.

4. For out of much affliction, &c. That he sought this real joy both for them and for himself is argued from the poignancy of his grief at the severity of his letter, a severity not wanton or revengeful, but designed to shew his love for them by inducing repentance and amendment.

more abundantly. There is a tendency in the N. T. Greek to displace the superlative degree by the comparative. Perhaps we have an instance here; so that the explanation 'more abundantly (than unto others)' is not forced upon us.

ii. 5-II. **THEME.** *The absence of personal resentment in the writing of the letter, and the urgent need that the offender against Paul, having been disciplined, should now be forgiven.*

ARGUMENT. As to him who has been the cause of the pain, not so much me has he pained, but all of you—in some degree, I will say, not to make his burden too heavy to bear. Enough is the punishment the many have inflicted: now forgive and encourage him, or he may be overwhelmed by his excessive grief. So let him be fully assured of your love. For my object in writing was not so much to get him punished as to bring out your complete obedience to what is right, and this object has been attained. My forgiveness goes with yours; for, if forgiveness be the right word, whatever I have forgiven (and I have already forgiven it) I have forgiven with Christ's approval to do you service, lest Satan, whose devices you and I know well, should overreach us and, through our rigour in exacting punishment, should secure a brother as his prey.

5. any: probably the chief actor in the outrage upon Paul, he 'that did the wrong,' vii. 12. (See Introduction, pp. 51 ff.) As in his present treatment of the estrangement generally, Paul prefers to be obscure and indefinite.

not to me, but in part (that I press not too heavily) to you all. Sufficient to such a one is this punishment 6 which was *inflicted* by the many; so that contrariwise ye 7 should rather forgive him and comfort him, lest by any means such a one should be swallowed up with his overmuch sorrow. Wherefore I beseech you to confirm 8 *your* love toward him. For to this end also did I write, 9 that I might know the proof of you, whether ye are obedient in all things. But to whom ye forgive anything, 10 I *forgive* also: for what I also have forgiven, if I have forgiven anything, for your sakes *have I forgiven it in*

not to me: separately and individually. The church has now, by its sympathy and decisive action, taken the insult, so to say, away from Paul to itself.

in part (that I press not too heavily). Paul does not wish to exaggerate the pain inflicted upon the church, and so the offender's responsibility. The insult had been felt by all, 'in some degree.'

6. the many. Some think that there was a minority still siding with the offender. This supposition is rendered unlikely by the suggestion at the close of the verse of his solitary despair. Others think that a minority, 'more Pauline than Paul,' were pressing for a yet severer punishment. This is less improbable. But possibly **the many**, 'the greater number,' is the Corinthian church as a whole (apart from the Judaizing interlopers) in antithesis to the one, the offender. Compare Paul's similar contrast of 'the many' to 'the one' in Rom. v. 15, 19, where 'the many' is equivalent to 'all' except 'the one.'

7. overmuch sorrow. We gather that the offender was now feeling bitterly his isolation and the indignation of his fellow members. See vii. 11.

8. confirm: ratify, leave him in no uncertainty about.

9. to this end also did I write: rather, 'I also wrote.' The **also** suggests correspondence between his aim in writing and their action. He had sought to bring out their obedience to right principles, and they had exhibited this obedience. Not personal obedience primarily: see i. 24.

10. anything: again purposely indefinite.

for what I also have forgiven, &c.: rather, 'for in fact so far as I have forgiven, if I have forgiven anything.' Paul shrinks from speaking of himself forgiving: he seems to doubt whether forgiveness is quite the word for him to use.

for your sakes: for the good of the church as a whole.

- 11 the person of Christ; that no advantage may be gained over us by Satan: for we are not ignorant of his devices.
- 12 Now when I came to Troas for the gospel of Christ,
- 13 and when a door was opened unto me in the Lord, I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into
- 14 Macedonia. But thanks be unto God, which always

in the person of Christ: rather, 'in the presence of Christ'; Christ looking on and approving. Paul has forgiven not merely from good nature, but with the right kind of forgiveness, fully considered and whole-hearted.

11. Desperation might lead to apostasy, and Satan might win the day, making misuse of the laudable desire of the church for strict justice and adequate punishment (vii. 11).

ii. 12-17. THEME. *He looks back for a moment to the keenness of his apprehension about the effect of his letter, and the intensity of the subsequent relief given him by God, who suffers not to fail His sincere and fully-equipped preachers of that unsophisticated word which brings life to the saved, though death to the lost.*

ARGUMENT. My distressful anxiety is happily, indeed, a thing of the past; but it was so overwhelming that, in spite of opportunities at Troas, where I had hoped to meet Titus with news of you, I could not stay there to preach as I had intended, but was driven to go forward into Macedonia that I might meet Titus half-way. But God be thanked who had mercy there on my little faith, and who always thus gives us in Christ a place in his triumphal train, displaying through us everywhere (as now with you) the odour, as in triumphal incense, of the knowledge of him. For we preachers are the sweet odour of Christ unto God, even though, while life-bringing to the saved (those who accept the gospel), it is for the lost (those who reject the gospel) an odour of doom. And those preachers alone are competent thus to divide men into saved and lost who, living and moving in Christ, preach, as we do, the unadulterated word as men inspired by and in the presence of God.

12. Now: rather, 'but,' in contrast to the happier paragraph which has just been inserted, and which might lead his readers to think that the trouble had been such as could be easily forgotten.

for the gospel: i. e. to preach the gospel, the Greek word for gospel having here the force of the 'preaching' of it.

13. Titus: bringing news from Corinth after the severe letter.

leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them ¹⁵ that are being saved, and in them that are perishing; to ¹⁶ the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for

14. leadeth us in triumph: probably not as captives, but as officers in his victorious army, made to share in the triumph. Paul's needless depression ended in this triumph, won by God through Christ over the Corinthian revolt by the agency of His servant. This was a fresh instance of what God was **always** doing to carry His apostle victoriously over difficulties.

in Christ: as usual, 'in our union with Christ,' that is, 'as Christians.'

the savour. Possibly the figure is that of the apostles spreading abroad the knowledge of God, just as the incense, 'smoking on every altar,' was made to pervade the triumphal procession. It was by manifesting the true character of God that the Apostle had made the Corinthians ashamed of their conduct.

15. By a change of figure the apostles now become the sweet odour, for God, as it were, to smell; but the sweet odour of Christ in them, not of themselves.

in them that are being saved, and in them that are perishing. Perhaps the figure of the triumphal procession is maintained. Not only the victorious army smelt the incense, but also those conquered chiefs who, in the midst of the procession, 'were led aside . . . and put to death'.¹ The apostles were still the sweet savour of Christ to God even when they were vainly preaching to men who rejected their message.

16. from death unto death; . . . from life unto life. The Apostle carefully substitutes the neutral word **savour** here for **sweet savour** before he talks of death. Resistance to Christ is the first stage of death, and if maintained leads to death's consummation. So acceptance of Christ is the first stage of life, and if maintained leads to life's consummation. And both resistance and acceptance create a tendency. By a bold metaphor we may say that something in the refusers themselves makes the 'sweet savour of Christ' 'stink in their nostrils,' and turns it into a pestilential effluvium.

who is sufficient for these things? Paul does not mean to answer, 'No man is.' In iii. 5, 6 he claims that God has made

¹ Smith's *Dictionary of Antiquities*, TRIUMPHUS, quoted by Waite.

17 these things? For we are not as the many, corrupting the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ.

3 Are we beginning again to commend ourselves? or

him and his colleagues **sufficient**. The implied answer then is, 'We are, through God, as our opponents are not.'

for these things: these operations and these results; this bringing of life to some, death to others.

17. the many: the many Judaizing teachers as contrasted with the one or two genuine Christian teachers for whom Paul is just now speaking. (Indeed he may be speaking of himself alone: see 1 Cor. iv. 15.)

corrupting: like adulterating hucksters, as the Greek suggests; so like men-pleasers, adapting the word of God to the palate of their hearers. See iv. 2.

as of sincerity: i. e. as is the case when men speak prompted by sincerity. The Greek word for **sincerity** means 'unmixedness,' 'purity from what is not genuine.'

of God: prompted, inspired by God.

iii. 1-3. **THEME.** *He disowns any desire to praise himself¹: the only commendation he has or needs he finds in his converts, a legible human letter whose author is Christ.*

ARGUMENT. I have claimed that I am competent to handle teaching which is pregnant with such vital and opposite consequences. But self-commendation is not my object now: there was enough of that in the self-justifying severe letter. If you are led by my adversaries to doubt this, ask yourselves whether I need (as they do) letters of commendation either to you from others, or from you to others. Why, you yourselves as my converts are such a letter, to yourselves and to others: my heart, on which your Christian story is written, tells me so: a letter known and acknowledged wherever I speak about you; unmistakably are you a letter indited by Christ, with me as his penman and its bearer, written not with lifeless ink, but with the Spirit of the living God: written not, as the law, on tables of stone, but on 'impressionable human hearts.'

1. again implies that he had 'commended himself' before. He had found it necessary. See p. 64.

¹ It seems clear that the Apostle is speaking chiefly, sometimes solely, of himself: hence the Greek first person plural practically stands for the singular, at least in many places. Compare 1 Cor. iv. 15; 2 Cor. xii. 11, where, in similar connexions, the first person singular is used.

need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, ² known and read of all men; being made manifest that ye ³ are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. And such confidence have we through Christ to God-ward: ⁴

epistles of commendation. We find Apollos with such letters (Acts xviii. 27), and Paul 'commends' Phœbe (Rom. xvi. 1). His enemies probably said, 'He ought to carry such letters.'

2. written in our hearts. Here the 'letter' is internal, heart answering to heart.

known and read. The natural order would be 'read and so known.' Hence perhaps the Greek word for 'read' bears here its other meaning, 'acknowledged'; cf. i. 13. In this clause the 'letter' is a letter externalized either by the wide Christian reputation of the Corinthian church, or by Paul's account of its history wherever he goes.

3. made manifest: by your Christian condition.

epistle of Christ. He, as their Saviour, is the original composer of the letter.

ministered by us. Paul the amanuensis, as the medium of Christ to them; and then the bearer of the letter as he tells their story to others.

Here the figure changes once more; the letter is now not in Paul's heart, but in theirs. The apostle uses his figures in this chapter in a specially free and plastic way.

Spirit: inward vehicle, as opposed to the outward vehicle of ink.

hearts of flesh: material, also inward, on which, as not on stone, a living impression can be made. Cf. Prov. iii. 3, and the promise in Jer. xxxi. 33. The effort of Paul's adversaries to maintain the old law makes natural the reference to the tables of stone, and the change from the figure of ink and parchment.

The prospect is now widening; Paul looks beyond the mere testimonial to himself and lets his eye rest upon the deep spirituality of the gospel ministered by him with results which are his testimonial.

iii. 4-6. **THEME.** *Confidence due to Christ, through whom God has made him 'sufficient' for a transcendent ministry.*

ARGUMENT. This confidence (that you are a letter of Christ guaranteeing my ministry) is no mere assumption of my own: it

5 not that we are sufficient of ourselves, to account anything
 6 as from ourselves; but our sufficiency is from God; who
 also made us sufficient as ministers of a new covenant;
 not of the letter, but of the spirit: for the letter killeth,
 7 but the spirit giveth life. But if the ministration of

comes through Christ and it looks reverently God-ward. It is not a confidence that I am sufficient of myself to form any estimate of work and results as though I were the source of the sufficiency; but my sufficiency to form such an estimate (as that you are a letter of Christ and that men are saved or lost according as they accept or refuse my gospel) has its source in God, who would not leave unequipped those to whom He has entrusted such a ministry, the ministry conveying to men a new Divine arrangement, not in the dead shape of a written law, but having the living power of spirit; for the written law cannot inspire, but only dooms to death for disobedience, while the spirit inspires to obedience and so to life.

5. to account anything as from ourselves: rather as in the introductory argument given above.

6. The conclusion that he is capable of forming an estimate of his apostolic methods and their results (ii. 15, 16) is consistent with the fact that God has equipped him to convey to men His new spiritual provision for their salvation.

covenant: arrangement provided by God and to be submitted to by men. Not a mutual agreement¹. Cf. 1 Kings xi. 11, 'Hast not kept my covenant and my statutes.'

letter. The Judaizers were still ministers of the letter, the written law, though they themselves did not and could not keep it. And the law, when disobeyed, 'killed,' i. e. doomed to death and ended in death (see argument). The law 'kills' by giving the sting to sin (1 Cor. xv. 56). To put it in a more modern way, consciousness of inability to obey takes the life out of us from the very first, convincing us that ruin is certain; for, all the while, the law ministers no counterbalancing strength.

iii. 7-II. **THEME.** *Another justification of 'sufficiency' is drawn from the superiority in glory of the new 'covenant' over the old.*

ARGUMENT. If the dispensation of the law, the arrangement ministered for God by Moses and dealing death, a lifeless law of written² letters and graven stones, was ushered in with such attendant glory on the mount that even the glory lingering and fading on the face of Moses was too dazzling for the eyes of the beholders; how surpassingly glorious will the attendant glory

¹ See COVENANT and TESTAMENT in Hastings' *Dictionary of the Bible*.

death, written, *and* engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which *glory* was passing away: how shall not rather the minis- 8 tration of the spirit be with glory? For if the ministration 9 of condemnation is glory, much rather doth the ministration of righteousness exceed in glory. For verily that 10 which hath been made glorious hath not been made glorious in this respect, by reason of the glory that surpasseth. For if that which passeth away *was* with 11 glory, much more that which remaineth *is* in glory.

of the dispensation of the Spirit be, the saving arrangement now ministered by God's preachers to men; the former, a ministration of condemnation, the latter, of righteousness awarded and attained; the former losing its glory, the glory of the passing, in the outshining of the latter, whose glory is the glory of the abiding.

7. The word for **ministration** (the same as that for 'ministry') here stands not strictly for the 'ministry,' but for the 'content' of the Divine arrangement 'so ministered.' It approaches in meaning the word 'dispensation,' and covers the content and the presentation, in the one case, of the law, in the other, of the Spirit. The 'ministration' could not be 'engraved on stones,' except so far as 'ministration' can represent the form rather than the act of presentation.

8. glory. Another plastic word in this passage. The glory on the face of Moses (verse 7) changes to the glory of the spiritual life (verse 8). Both are testimonials to a ministry from God. The physical, fading glory on the face of Moses, the 'minister,' is an emblem of the moral glory of the old dispensation (arrangement, provision) which failed in the transformation of men to itself: the abiding glory of the new dispensation, on the other hand, transforms men from glory to glory 'even as from the Lord the Spirit' (verse 18).

8. be: permanently, essentially, as contrasted with 'came' (verse 7), i. e. on occasion and temporarily.

9. righteousness: primarily here 'acquittal,' as contrasted with condemnation.

10. hath not been made glorious in this respect: i. e. has no glory by comparison.

11. that which passeth away: the old Divine arrangement of law.

that which remaineth: the new Divine arrangement of spirit.

12 Having therefore such ■ hope, we use great boldness
13 of speech, and are not as Moses, *who* put a veil upon

iii. 12-18. **THEME.** *The unfading glory of the new dispensation is a call to frank outspokenness about it. Christ alone as the Spirit can flash this glory upon the heart. The unimpeded gaze upon his glory assimilates us to it from more to more, his Spirit working upon ours.*

ARGUMENT. Having then the hope that the glory of the new provision for salvation will be abiding and unsurpassable, I, as ministering it, proclaim it without reservation or concealment, unlike my opponents, who do somewhat as Moses did, when he veiled his face to prevent the people from seeing, in the fading of the glory, a sign of the passing of the dispensation. But the very precaution blinded their spiritual perceptions: to this day the same veil obscures their vision as they read the records of the old dispensation, and remains unlifted because Christ alone can make it pass away, and will, when they turn to him. But the Lord Jesus in this enlightening work is the Spirit; and, where the Spirit is, there is freedom from legal bondage, there is the spirit of obedience. And all of us Christians who are thus enlightened, mirroring in ourselves Christ's glory as we gaze with unveiled face upon it, are gradually changed to the same image, from lesser to greater glory, as is natural when the Lord as Spirit works the transformation.

12. such a hope: that the glory of the dispensation I minister will be surpassing and abiding.

boldness. The unreserved frankness with which he glorifies the ministry entrusted to him some take for self-commendation.

13. not as Moses: the minister of the old dispensation, whose transitoriness he had to conceal, lest the people should regard with less respect the law they had to obey. The allegorical method of Jewish interpretation did not scruple to disregard the exact historical setting of the passages or incidents taken from sacred literature for the purpose of edification. There is no suggestion in this O. T. story (Exod. xxxiv. 33-35) that Moses, in veiling his face, had the design here apparently attributed to him; or that, if he had remained unveiled, the people might have drawn the conclusion here described from the fact that the brightness of his face faded away. Nor have we any right to suppose that Moses himself perceived the transitoriness of the dispensation he ministered; a transitoriness which cannot be proved to be an idea of the O. T., even from the promise given through Jeremiah that the law should be written in the heart. Possibly there is a thrust at the preaching of his opponents, who were driven to

his face, that the children of Israel should not look stedfastly on the end of that which was passing away: but their minds were hardened: for until this very day ¹⁴ at the reading of the old covenant the same veil remaineth unlifted; which *veil* is done away in Christ. But ¹⁵ unto this day, whensoever Moses is read, a veil lieth upon their heart. But whensoever it shall turn to the ¹⁶ Lord, the veil is taken away. Now the Lord is the ¹⁷ Spirit: and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face reflecting as a ¹⁸

veil the transitoriness of the law by preaching a gospel of veiled glory.

should not look. The Greek seems to suggest definite aim: 'that the children of Israel *might* not look.' If 'should' is correct, it represents, not the aim of Moses, but the result logically involved in his act.

14. hardened: blinded. The veiling led them to think the dispensation was to last for ever.

the reading of the old covenant. 'Covenant' here stands not for the actual books, but for what preceded the books, the dispensation which the books afterwards recorded. Just as 'faith' never in the N.T. means 'creed,' it never loses sight of the living personal faith which preceded creed. This is the only passage in which 'covenant' approaches the later sense of 'testament,' the collected books themselves.

remaineth unlifted; which veil is done away: better, 'unlifted because it is in Christ (alone) that is done away.' A full acceptance of Christ as the end of the law is required.

16. it: their heart; or 'any man,' i. e. 'any unbelieving Jew,' may be the subject unexpressed.

the Lord: the Lord Christ, see verse 14.

17. the Lord is the Spirit. The man who turns to the Lord turns to the Spirit (1 Cor. xv. 45), and the Lord, imparting himself in the form of the Spirit, becomes the power of the life.

liberty. Freedom to see, freedom from the veil which confines the sight to a law which binds and helps not: freedom, therefore, to obey, at the prompting of the indwelling spirit of obedience.

18. But: probably better, 'and.' The transition is from 'freedom' to 'free men.' 'And we all (i. e. all Christian men), freely seeing, freely obeying.'

The figure now seems to change. Free Christian men are like

mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

4 Therefore seeing we have this ministry, even as we

Moses, whose face reflected (mirrored in itself) the glory of Jehovah. They gaze with unveiled face, unobstructed vision, upon the glory of Christ, while this glory transforms them into likeness to him.

are transformed. The present imperfect tense refers to a process now. Hence the glory must be moral and spiritual. The same Greek verb is used of moral and spiritual transformation at Rom. xii. 2; and the conformation to Christ's image at Rom. viii. 29 is also moral and spiritual. The 'glory of God,' of which all men come short, is at Rom. iii. 23 clearly moral and spiritual: it is there opposed to 'sin.'

even as from the Lord the Spirit. This result is conformable to the fact that the transformation comes from the Lord who is Spirit. There is no transforming power like spirit, and this Spirit is the Lord Himself; who shall set limits to His transforming power?

iv. 1-6. **THEME.** *The open glory of this gospel, together with the mercy making us its ministers, emboldens us in preaching honestly and unreservedly Christ as the image of God, though some are blind to his glory.*

ARGUMENT. The fact that the gospel is thus glorious and thus unreservedly revealed, and that the ministry of it has been in mercy entrusted to us, gives us courage, abjuring all concealment and trickery, to put the truth straight before the consciences of men. To some indeed—to wit, to them that are perishing—there is a veil over our message; the god of this age has blinded them so that they cannot see God in Christ. For it is Christ whom we preach: ourselves we present only as servants to serve his ends. For not we but God, the creator of light, enlightened our hearts to know His glory as Christ revealed it.

1. Therefore seems to be explained partly by what has just been said as to the transcendent glory of the new dispensation, partly by the words that immediately follow, the corresponding glory of the ministry, and the mercy that conferred it.

even as we obtained mercy goes with the preceding clause; cf. iii. 5, 6. Paul (with his colleagues) had had no claim: they advance none for themselves now (verse 5): how could they, as mercy alone had put them into their present position? See 1 Cor. vii. 25.

obtained mercy, we faint not: but we have renounced ² the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God. But and if our gospel ³ is veiled, it is veiled in them that are perishing: in whom ⁴ the god of this world hath blinded the minds of the

faint not: do not lose heart. How could they, with such a ministry, conferred with such mercy? They are outspoken in preaching what divides men into two classes (ii. 15), and what is the end of Judaism and not a crafty accommodation to it (verses 2 ff.).

2. renounced: *lit.* 'said no to.' The verb does not suggest that the apostle had ever been guilty of the practices he enumerates.

the hidden things of shame: either the hidden things of what is shameful (1 Cor. iv. 5), or the things which a sense of shame would hide (Luke xiv. 9). This general phrase (referring to the secret manœuvres of his enemies at Corinth) is at once defined more particularly. Probably they charged Paul's gospel with responsibility for Gentile licence.

craftiness: the sinister means used to sap Paul's influence and gospel.

handling . . . deceitfully: see ii. 17; Gal. vi. 12. These opponents, it would appear, sought to combine Christ and the law; selfishly avoiding Jewish persecution by maintaining the prerogative of Judaism, and winning converts from Judaism by pandering to Jewish pride.

commending ourselves to every man's conscience. Ignoring prejudice or self-interest, they made their appeal to the inward moral consciousness, 'the least corruptible of tribunals.'

in the sight of God: who knows what the real judgement of the conscience is, however it may seek to deceive itself.

3. veiled: in spite of the 'manifestation' (verse 2). He refers specially to Jews and Judaizers, whose blindness shews their peril and in what hands they allow themselves to be.

4. in whom . . . the minds of the unbelieving. The apparent redundancy may be thus explained: 'the unbelieving' are the whole class to which the 'whom' (particular cases) belong. All the unbelieving are not in so bad a case; see 1 Cor. xiv. 22 ff.

the god of this world. There is no evidence that the apostles, or the Jews, ever regarded Satan as in any sense the proprietor of the world through the assignment or the abdication of God, though Rabbis spoke of him as 'the strange

unbelieving, that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon

god,' 'the other god,' Satan is only the god of this world, the prince of this world (John xii. 31; cf. Eph. ii. 2), because worldliness makes him its god; and as worldliness is, broadly speaking, the ruling spirit among men as they are, Satan is, broadly speaking, their god. See 1 Cor. ii. 12; Phil. iii. 19. The Greek equivalent here for 'world'¹ strictly means 'age,' and connotes spirit and temporariness. In the 'coming age,' when Messiah shall reign, evil will be done away for ever. See Gal. i. 4; Col. i. 13. The duration of 'age' depends on the context.

blinded. Paul plainly does not acquit these men of responsibility, any more than he acquits Eve at xi. 3, or than Isaiah acquits Israel when he exclaims (Isa. xlii. 19), 'Who is blind but my servant?' Satan blinds those who surrender themselves to his influence.

the glory of Christ. We are familiar in the Fourth Gospel with the idea of Christ's 'glory' as the manifestation of his personal excellence (John i. 14, xvii. 1, 5²). Paul's knowledge of Christ attached itself primarily to the vision before Damascus, that is, to his heavenly state, when the spirit had taken to itself a glorious spiritual form of manifestation, 'the body of his glory' (Phil. iii. 21). But Paul without doubt regards moral and spiritual excellence as the indispensable prerequisite of this spiritual body (Rom. viii. 10, 11); and he uses 'glory' and 'glorification' in the sense of manifested moral and spiritual excellence (Rom. i. 21, 23, iii. 23, ix. 23).

the image of God. The expression 'image of God' stands for 'manifested representation (more or less complete) of the unseen God.' Thus at 1 Cor. xi. 7 man is called 'image of God'; but in him the representation is obviously not complete: the prominent reference there (as in Gen. i. 26) is to likeness in dominion, authority. But Christ was 'the man from heaven' (1 Cor. xv. 47), and therefore, as 'image of God,' a unique representation. In what sense? Not, of course, in outward appearance; for God is invisible (Col. i. 15); but (as man is, in part) a representation of character, energies, capacities. In the *Wisdom of Solomon* (vii. 26) 'wisdom' (Prov. viii. 22 ff.) is called the 'image of God's goodness.' Philo, the Alexandrian Jew, calls the 'Word' (with him an indefinite expression for the various modes in which God makes Himself known to man) 'the image of God'; and Paul applies this appellation quite definitely

¹ αἰών.

² Compare verse 4 (glorifying God on the earth) with verse 6 (manifesting His name to men).

them. For we preach not ourselves, but Christ Jesus as 5
 Lord, and ourselves as your servants for Jesus' sake.
 Seeing it is God, that said, Light shall shine out of 6
 darkness, who shined in our hearts, to give the light
 of the knowledge of the glory of God in the face of Jesus
 Christ.

But we have this treasure in earthen vessels, that the 7

to Jesus Christ. The expression accordingly describes Jesus Christ in all the various degrees of his manifestation of God, whether in his pre-existent state (Phil. ii. 6), or in his life on earth (John i. 14, xiv. 9, vi. 46), or in that state of heavenly exaltation in which Paul saw him. His earthly manifestation, however, is brought out most clearly, not in Paul, but in John.

5. For when they reject our preaching, it is he, and not we, that they repudiate.

Lord . . . servants. An antithesis probably directed against the charge of masterfulness (i. 24) preferred by his adversaries.

6. Servants, and nothing but servants, can we be, and that to serve Christ; since it was God that, by unveiling Himself in Jesus Christ to our hearts, made us competent for the service of unveiling Christ to others.

Light shall shine: an echo of Gen. i. 3 and Job xxxvii. 15 (LXX). Physical light, the symbol of spiritual light. So also was it with the bright light accompanying the vision near Damascus.

in our hearts. This expression confirms the spiritual interpretation of **glory** and **face** in this verse.

iv. 7-15. **THEME.** *The reason why ministers so highly honoured are so heavily afflicted.*

ARGUMENT. Strange, you may say, that such ministers as we claim to be should be hampered in their work by affliction, humiliation, and peril; that such a treasure as our ministry should be in vessels too frail for its protection. But this apparent contradiction leads men to see that the power, more than sufficient as it is to secure success, is God's, and not ours. Life is indeed, with us, one unceasing course of manifold suffering; but this does not break us down; and if the dying of Jesus repeats itself in the wearing out of our body, it leads to the manifestation of his triumphant life in us. We, while still in life, are constantly exposed to a living death in serving him, so as to manifest his undying life in our frail and fleeting mortal frame. While death, then, works his way step by step with us, this my suffering and the support helping me to bear it minister to your spiritual life. But, like the Psalmist saint whose affliction gave him

exceeding greatness of the power may be of God, and
 8 not from ourselves; *we are* pressed on every side, yet
 9 not straitened; perplexed, yet not unto despair; pursued,
 yet not forsaken; smitten down, yet not destroyed;
 10 always bearing about in the body the dying of Jesus,
 that the life also of Jesus may be manifested in our body.
 11 For we which live are alway delivered unto death for
 Jesus' sake, that the life also of Jesus may be manifested
 12 in our mortal flesh. So then death worketh in us, but

stronger faith and bolder utterance, we devote ourselves still more vigorously to our preaching, knowing that, even if the worst comes, God who raised up Jesus will raise us also, bound up as we are with Him, and will then bring us with you into His presence. For you are the end and aim of all our sufferings and our deliverances, our confidence and our utterance, that the Divine grace which gives victory over suffering, may, extending from us to you, and multiplying itself from more to more as more partake of it, make the thanksgiving for God's salvation abound to His glory.

(NOTE. The first person plural is here, as frequently, used by Paul chiefly, sometimes only, in reference to himself. See i. 8-11.)

7. this treasure: this glorious ministry.

earthen vessels: bodies of frail and inglorious material.

exceeding greatness: *lit.* 'excess'; the power is enough, and more than enough, to cope with what seems mighty.

9. forsaken: abandoned by God to pursuers.

10. This verse sums up the sufferings and the victories in one phrase for each class of experiences.

bearing about: in my missionary travels from place to place.

the dying: the 'doing to death'; in Paul's case, by afflictions, anxieties, and hardships.

life . . . of Jesus. Paul compares his restoration from affliction, his survival of peril, to the resurrection of Jesus, and to him he attributes his power to rise superior to all that threatened to overwhelm him. The preference for the earthly name, Jesus, in this paragraph brings into prominence the community of the master and the servant in earthly suffering.

11. we which live. In the midst of life the apostles are in death: death, in one guise or another, constantly threatens them.

flesh lays stress (more than the **body** of verse 10) on weakness and transitoriness.

life in you. But having the same spirit of faith, according ¹³ to that which is written, I believed, and therefore did I speak; we also believe, and therefore also we speak; knowing that he which raised up the Lord Jesus shall ¹⁴ raise up us also with Jesus, and shall present us with you. For all things *are* for your sakes, that the grace, being ¹⁵ multiplied through the many, may cause the thanksgiving to abound unto the glory of God.

Wherefore we faint not; but though our outward man ¹⁶

12. death: material death. **life:** spiritual life.

13. An application of Ps. cxvi. 9-11. The deeper the affliction, the stronger the faith, and the bolder the outspokenness.

14. Even if actual death overtakes him in his work, he is sure of resurrection in union with Jesus and in fellowship with his converts when Jesus comes.

15. For all things are for your sakes: an echo of the previous words 'with you.' 'All things,' limited by the context to all Paul's sufferings and deliverances.

the grace: God's grace giving Paul victory over suffering and peril.

being multiplied through the many: increasing in bulk when, through the one (Paul) enabled to continue his work, many more reap benefit spiritually.

the thanksgiving to abound: in proportion as the circle widens of those with whom Paul's spared life comes in contact.

iv. 16—v. 5. **THEME.** *Paul, amid bodily decay and depression, is buoyed up by the consciousness of inward vitality, and the hope of a fully equipped future life, even if the death from which he naturally shrinks overtakes him.*

ARGUMENT. With this great object, the salvation of men, before us, and this supporting faith within us, we keep up our courage. Though the body wears out, the spirit is constantly renewed. Light and momentary, by comparison, is our affliction, and it is working out for us a far more than compensating glory, a glory eternal and of weighty worth; while our eyes are fixed not on things seen, for they are temporal, but on things unseen, for they are eternal. For we know that if our earthly house, our temporary tent, be broken up, we have a solid edifice from God, a house Divinely built, eternal, in the heavens. As a fact, this is what we sigh for, that, being spared the dissolution of death, we may have the heavenly house put over our earthly habitation,

is decaying, yet our inward man is renewed day by day.

- 17 For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

- For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not

since the putting on will save us from being, in the state of death, houseless. Dwelling still in our frail tent we are overborne with this longing, that what is mortal in us should not be broken up by death, but should be absorbed by immortal life. And it is God Himself that has made us ready for this absorption rather than for dissolution, putting within us the Spirit as the earnest of undying life.

16. Wherefore. See explanation in the argument.

17. For. Explanation of the way in which the renewal is achieved. 'Affliction works simultaneecusly physical waste and spiritual renewal' (Waite).

more and more exceedingly: *lit.* 'in a surpassing manner' (as to force) and 'to a surpassing result' (as to success).

light . . . weight. To the eye of faith bodily affliction is a bubble, spiritual glory a solid weight. The glory includes both inward glory of character and all manifestation of it.

18. things . . . seen. Primarily, the afflictions standing in his path.

things . . . not seen. The phrase 'not seen' (i. e. *now*) is carefully chosen in preference to *invisible*. Paul does not mean that the final 'manifestation of the sons of God' (Rom. viii. 19) will be invisible.

v. 1. For. Explanation that one reason for courage is that he looks forward to an eternal body if the earthly body breaks up before Christ comes. To the Jews (as to the Greeks) a bodiless human spirit was an incomplete being.

if the earthly house of our tabernacle. Strictly, 'If our earthly house (consisting) of the (temporary) tent.'

dissolved: *lit.* 'pulled down,' 'struck,' like a tent. The apostle is thinking of death before Christ comes.

we have . . . in the heavens. There awaits us in heaven.

a building. The Greek word implies solidity and permanence. The same word is used for spiritual 'edification.'

made with hands, eternal, in the heavens. For verily in ² this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being ³ clothed we shall not be found naked. For indeed we ⁴ that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is ⁵ God, who gave unto us the earnest of the Spirit. Being ⁶

not made with hands, eternal. Of supernatural origin and continuance, in antithesis to a tent.

2. For verily in this we groan. Perhaps better, 'For in fact that is why we sigh' (with yearning to be clothed in the heavenly body without death, when Christ comes). Paul seems to appeal to the yearning as a living confirmation that the knowledge he has spoken of is there. The sighing, yearning, springs from the uncertainty whether death will be avoided or not.

to be clothed upon: *lit.* 'to have it put on over' the earthly body, so that there shall be transformation (1 Cor. xv. 51 f.), not death.

3. if so be . . . naked. Perhaps better, 'since, in fact, putting on (this body thus), we shall then not be found naked'—bodiless through death—at all. This 'clothing upon' would anticipate death, rendering it unnecessary and impossible.

4. Paul returns to the sense of anxiety, the burden of uncertainty which oppresses him. (The semicolon after **burdened** should be elided.)

we that are in this tabernacle, &c. That is, 'We that are in this (earthly) tent (and not yet in our heavenly house) yearn, weighted (with anxious desire) because we wish not to put off (our earthly body in death), but to put on (our heavenly body) over it.'

that what is mortal, &c. Paul's desire is to live till the time of transformation: then his mortal body will not be broken up, but absorbed, without violence, by the heavenly life.

5. wrought us for this very thing: that is, worked us up for this transformation and so for the longing after it. If it is God that prepares for the translation and implants the desire, then the desire cannot be wrong, nor can its fulfilment be impossible.

the earnest of the Spirit: the Spirit as a partial fulfilment and a pledge. The Spirit is the power for life in the waning body (Rom. viii. 9, 10). See also above, iv. 16.

therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from 7, 8 the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

v. 6-10. *THEME. Courage, then, always; contentment even with death; ambition, in every state, to please the Lord, in anticipation of His judgement-seat.*

ARGUMENT. Confidence, then, in God and in the pledge He gives us makes us courageous always in the face of all that threatens death. Besides, even death has its bright side: we know that while at home in the body we are abroad from the Lord; for, while in the body, we walk in the enduring spirit that believes on Him, not in the rest and joy of seeing Him. So we are cheerful even in prospect of death, well content rather to be abroad from the body and to be at home with the Lord. Wherefore, whatever befalls us—survival till He comes, or death before He comes—our honourable ambition is to satisfy Him in preparation for the day when the universal testing comes. For we can none of us (whether alive or dead) escape the revelation of ourselves at His judgement-seat, bringing to each the due reward of what his bodily life has wrought.

NOTE. In this paragraph Paul seems to be soothing his yearning for survival till Christ's coming, and mitigating his shrinking from death.

6. good courage: based directly on verse 5, more remotely on verse 1.

knowing that, &c.: survival has its dark side: it is a life of endurance in faith upon the Lord:—

‘Whom we, that have not seen Thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.’

8. This is not a denial of the intermediate and therefore imperfect state. The Jewish thought of Paul's age had, in some quarters at any rate, got beyond the earlier Hebrew view of Sheol as the place of a weak, shadowy and joyless life for bad and good (Isa. xiv. 10; Ps. cxv. 17), and had reached the idea (for the good) of an upper Paradise (cf. xii. 4). Irenæus¹, quoting ‘the elders, disciples of the apostles,’ tells how this abode had been prepared for just and spiritual men, who should remain there

¹ *Against Heresies*, v. 5.

Wherefore also we make it our aim, whether at home or 9
absent, to be well-pleasing unto him. For we must all 10
be made manifest before the judgement-seat of Christ;
that each one may receive the things *done* in the body,
according to what he hath done, whether *it be* good or
bad.

Knowing therefore the fear of the Lord, we persuade 11

‘until the end, enjoying a *prelude* of immortality.’ ‘Abraham’s bosom’ (Luke xvi. 22) was a correlative idea with some Rabbis. Paul’s Jewish education, therefore, was quite consistent with his clinging, as a Christian, to the belief in a state of blissful rest—‘sleep’ (1 Thess. iv. 13)—not possessed of full and perfect personal consciousness (cf. xii. 2, 3¹), but within the sphere of Christ’s all-pervading presence, and awaiting the ‘revealing of the sons of God’ (Rom. viii. 19). This paragraph is a wistful modification rather than a contradiction of verses 2-4.

9. Wherefore also. Since, then, it is a minor consideration whether we are to be in the body or out of the body when the Lord comes to judge us, it does not affect our present chief aim, which is—to be well pleasing to Him when that testing time comes, in whichever state it finds us.

V. 11-21. THEME. *The unselfishness of the apostolic effort to make friends of men; the love Christ shewed having put self to death, and being a claim upon the apostles, and upon all men through them, to let that love have its reconciling aim fulfilled.*

ARGUMENT. In the light, then, of this solemn judgement day we persuade men to accept us as fit and proper preachers—to God we are already known, and I hope that we are in reality known also in your consciences. It is not that we are again commending ourselves to your favour: the question is not one as to ourselves: rather do we offer you a basis for boasting in us not for our own sake but for yours, that you may deal properly with those who boast in the outward and not in the inward. Our states of spiritual ecstasy have not been for ourselves, but for God: our sober and self-contained state is not for ourselves, but for you. Not ourselves, but God and you: that is our watchword when we seek to make friends of you. Christ’s love holds us immovably aloof from self in

¹ Such a temporary entrance into this paradise, as Paul there speaks of, had been, according to Jewish apocalyptic literature, granted in some cases to pious men still living. *Enoch*, 22 ff.; *Ascension of Isaiah* 6 ff.; *Testament of XII Patriarchs*, Levi 2 f.

men, but we are made manifest unto God; and I hope
 12 that we are made manifest also in your consciences. We
 are not again commending ourselves unto you, but *speaking*
 as giving you occasion of glorying on our behalf, that ye
 may have wherewith to answer them that glory in appear-
 13 ance, and not in heart. For whether we are beside our-

our service; firmly convinced as we once for all became, that, in his representative death for all, all morally died to self, he laying all men under honourable obligation to live no longer to themselves, but to him who died to save them, and rose again to give them a new life. Accordingly, no longer do we regard men from the point of view of self and the outward: not even Christ do we any longer so regard, though once we did. In union with the glorified spiritual Christ all are in a new world: narrow, selfish standards and conditions are gone, new standards and conditions have taken their place. And God is the author of it all. He, through Christ and his work, was able to look upon us in reconciliation as his friends, giving into the hands of us apostles the ministration of this reconciling change, the teaching that God was in Christ putting aside his obligation to punish the world, ceasing to count against mankind their trespasses, and laying upon us the duty of preaching this reconciling change. For Christ, then, we are ambassadors: by us God exhorts you: for Christ we beg you to accept God's way of saving you, His surrender of the sinless Christ to a sinner's death that in him we might have God's free acquittal from sin.

11. fear of the Lord: as of a judge. Rom. xiii. 3.

persuade: as at Acts xii. 20, 'make friends of'; in this case, by gaining their respect and approval.

manifest unto God: He knows our motives are unselfish and genuine.

consciencences: see iv. 2. Paul felt that in their innermost conscience the Corinthians believed in him.

12. glorying: triumphantly defending him against his traducers.

appearance . . . heart. Paul's opponents boasted of what was outward and incidental, personal knowledge of Jesus, connexion with the older apostles, Jewish descent and privilege, learning, eloquence, &c. (see Introduction, pp. 56 ff.). By **heart** is meant the inward as contrasted with the outward, the essential as opposed to the incidental; so 'spiritual reality.'

13. are beside ourselves: rather, 'were,' as in marg. This seems to refer to past spiritual ecstasies, of which he reluctantly brings himself to 'boast' in xii.

selves, it is unto God ; or whether we are of sober mind, it is unto you. For the love of Christ constraineth us ; ¹⁴ because we thus judge, that one died for all, therefore all died ; and he died for all, that they which live should no ¹⁵ longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth ¹⁶ know no man after the flesh : even though we have

sober mind : i. e. the ordinary state of mind in which he conducts his apostolic work.

14. constraineth us : hems us in from straying, right or left, towards self.

judge. The Greek past tense points to the time when he came to this conclusion.

therefore all died : i. e. in the act of their representative who died for them. The **for** here is not 'instead of' but 'as representing.' Paul says not that they all 'escaped' death, but that they all **died**. He speaks as if Christ's physical death effected in men an ethical death : so immediately does he pass from the one thought to the other. See next note.

15. he died for all, that, &c. : reflection on the physical death of Christ had taught Paul its nature and its aim. Christ's self-immolation as the head of all men, as representing all, as serving all, involved, by its representativeness, there and then, the self-immolation of all, that is, it 'constrained' in all men the abnegation of selfishness. The self-sacrificing love of Christ breaks the selfish heart and constrains to worship of him. The context ('not ourselves but you,' see verse 13) leads Paul to lay stress here on this side of the atoning work of Christ.

they which live : they who still have their mortal life to live as Christ now had not. See Gal. ii. 20.

rose again. Added to bring in the thought that Christ not only died, but rose to a new life. So must men rise ethically in him ; and he lives to be their motive and their power.

16. we. Emphatic, in contrast with the Judaizing teachers (verse 12), and these as the type of unspiritual men who have not grasped the significance of Christ's death for all. The ethical death and new life of all men, which Paul sees in principle in the death and new life of Christ, sweep away all distinctions based on the present fleshly life, distinctions on which selfishness vaunts itself. Thus not for the sake of outward distinction or for selfish ends does Paul 'commend himself' or 'make men his friends' (verses 12, 11).

known Christ after the flesh, yet now we know *him* so
 17 no more. Wherefore if any man is in Christ, *he is* a new
 creature: the old things are passed away; behold, they
 18 are become new. But all things are of God, who recon-

henceforth . . . now. The Greek word for *now*, occurring in both cases (*henceforth* is *lit.* 'from the now [time]'), is used here, as in Rom. v. 9 and 11, of all the time dating from some epoch-making point in the past; in Rom. v. 9 and 11 it means 'from conversion onwards'; here it means, 'from the time of the "judging" (verse 14) onwards.'

known Christ after the flesh. It would be unjustifiable to limit the 'know' of the former clause to personal acquaintance: consequently personal acquaintance is insufficient here. Paul seems to be speaking of the knowledge of an outward Christ; a knowledge which set a supreme value upon his manifestation on earth as a man and a Jew, upon his marvellous work in Palestine as 'servant of the circumcision' (Rom. xv. 8), upon his remarkable life as the prophet Messiah. (See what Paul says of himself at Phil. iii. 4 ff.) But this earthly manifestation in the flesh was, in Paul's eyes, antiquated by his manifestation in the spirit under the conditions of his new life. Paul had come to look at Christ rather in the light of the true nature and consequences of his death; and in his death he had taken all men with him, in principle, that all might live, not to their dead selves, but to him the giver of the life indeed. 'It is no longer I that live, but Christ that liveth in me' (Gal. ii. 20).

17. If Christ must be conceived of in a spiritual way, so also must they that are in fellowship with him, they that have appropriated to themselves the position which Christ has, in principle, given them.

any man. The 'us' in the next verse suggests that Paul is thinking here chiefly of his own case.

he is a new creature: his point of view is new, after the 'judging' of verse 14. The conditions of living are changed for him. He no longer lives, as he lived before even in his anxious obedience to the law, to himself and by himself in his efforts, successes, failures. Christ lives in him (Gal. ii. 20).

the old things . . . new. The transformation includes both conceptions and consequences: it is a revelation and a revolution. **behold:** vividly dramatic, suggesting the wand of an enchanter.

18. all things: limited by the context: 'it all comes from God.' This is a final touch directed against the charge of self-commendation. To God he attributes his new sense of acceptance, his commission to preach, and the truth he has to preach.

ciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in 19 Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation.

We are ambassadors therefore on behalf of Christ, as 20 though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who 21 knew no sin he made *to be* sin on our behalf; that we

reconciled: the second clause of verse 19 shews that the change of attitude is God's. God made a way by which He could put aside His obligation to punish, not (first of all, at any rate) a way by which man could put aside his dislike of God. Compare the close of Rom. v. 11, which could hardly mean 'we have received the change of our own attitude.' Compare also the passive force of 'enemies' in Rom. v. 10, as likewise, most obviously, in Rom. xi. 28; and Paul's conception of God's 'anger' against sinners (Rom. i. 18).

us . . . us: Paul and those of whom he is the type, in both cases. The reconciliation came to the teachers first.

19. to wit, that: this is not the tenor of the message. It brings to view once more God as the Author, and now the Author of the world-wide **reconciliation** for the achievement of which the apostles, already reconciled, served Him as ministers. **To wit, that** might be more exactly translated, 'in conformity with the fact that.'

20. on behalf of Christ: that is, 'in the interest of Christ.' Emphatically opposed to in 'the interest of self.'

as though God: our position being that we are merely God's mouthpieces.

we beseech you: the 'you' is better omitted. Paul is quoting his universal appeal as he preaches to unconverted men. It would be a strange appeal if made to a church of Christian men.

be ye reconciled to God: accept the changed attitude of God, His forgiveness in Christ.

21. Describes the way God made for Himself that He might change His attitude.

Him who knew no sin: *lit.* 'came not into acquaintance with sin' as part of himself.

he made to be sin on our behalf. As the righteousness that follows is not man's but God's, so the sin here is not Christ's but man's. The sinless Christ could have no sense of guilt: he could

6 might become the righteousness of God in him. And working together *with him* we intreat also that ye receive
2 not the grace of God in vain (for he saith,

not therefore be, in any true sense, punished: the burden of sin (as the phrase 'made to be sin' implies) was allotted to him, as, in the Jewish sacrificial ritual, it was allotted to an innocent animal. Thus Christ's suffering of death, the penalty of sin, became a manifestation of sin as to its penalty; and, not being a suffering for personal sin, it was in a position to be expiatory (see Rom. iii. 25, 26). Paul seems instinctively to avoid saying, 'made him a sinner,' and to take refuge in an abstract term; and the second abstract term, **righteousness**, follows as a necessary parallel.

we might become the righteousness of God in him. This righteousness is, in this place, no more actual in us than the sin was in Christ. It must then be justification from God, acquittal by Him, free forgiveness, the first step in the new relation between God and sinful man (Rom. v. 18).

vi. 1-10. **THEME.** *Paul's constant exhortation—to live up to the grace God gives—he habitually seeks to make potent by living himself an irreproachable life in the hardships he has to endure, by bringing to good effect the ministerial graces bestowed upon him, and by proving the falsity of the superficial ideas about him.*

ARGUMENT. In pursuance of this ministry, a ministry of co-operation with you for the higher life, we exhort you to live up to the grace God gives you; for these are the days in which to obtain salvation, as the Scripture also reminds you. And our words of exhortation we strive to emphasize by a life worthy of God's ministers, that the true ministry may be acceptable; being patient in all our hardships and conspicuous in the graces and the powers of ministers and preachers; justifying commendation and refuting slander by our right dealing; belying the humiliations, depressions, and privations of our outward condition by the sustained glory and joy and enriching efficacy of our inner life.

1. working together with him: perhaps rather, 'with you,' as in i. 24, 'helpers of your joy.' (The pronoun is not expressed in the original.)

in vain. The Judaizing teachers would have robbed grace of its efficacy by making the law also a means of salvation, and thus taking away the inspiring joy of conscious reconciliation. Paul is still defending his ministry (verse 3): see iii. 6.

2. By a quotation from Isa. xlix. 8 (the words of God to His despondent servant), Paul leads up to his own assertion that

At an acceptable time I hearkened unto thee,

And in a day of salvation did I succour thee :

behold, now is the acceptable time ; behold, now is the day of salvation) : giving no occasion of stumbling in 3 anything, that our ministration be not blamed ; but in 4 everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in 5 labours, in watchings, in fastings ; in pureness, in know- 6 ledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power 7

‘now’ (that is, within the days—and these were not many, 1 Cor. vii. 29—extending to the coming of Christ) is the time in which to obtain salvation.

3. giving, &c., refers to the same persons as the previous ‘working together,’ viz. Paul and (possibly) his colleagues.

our ministration. Careless conduct on Paul’s part would have given foothold to Judaizing opponents of the ministry of the spirit (iii. 6).

4. in much patience: in steadfast endurance : this phrase supplies a basis for the list of privations in verses 4, 5.

5. afflictions, . . . necessities, . . . distresses: *lit.* ‘crushings,’ ‘constraints,’ ‘straitnesses’ ; referring, apparently, to circumstances which hampered his apostolic activity.

stripes, . . . imprisonments, . . . tumults: positive inflictions at the hands of others.

labours, . . . watchings, . . . fastings: what he endured in the actual course of his work ; wearing toil, sleepless nights, hungry days (Waite).

6. Personal graces Paul sought to cultivate in his ministry. **Pureness,** chastity in thought and deed ; **knowledge** of the deep things of God ; **long-suffering** towards exasperating men ; **kindness,** of the gentle order (not that ‘goodness’ which, though it ‘has an edge in it,’ is at times the truest kindness) ; **Holy Ghost,** rather, ‘a holy spirit,’ a personal quality, like the rest, though due, of course, to the Divine Spirit working upon Paul ; **in love unfeigned,** according to Gal. v. 22, the first ‘fruit of the Spirit.’

7. word of truth, . . . power of God. See ‘demonstration of spirit and of power’ (1 Cor. ii. 4). The reference is to the manifested character of his preaching, or to his oral or written dealing with his converts in personal or church matters.

of God ; by the armour of righteousness on the right
 8 hand and on the left, by glory and dishonour, by evil
 9 report and good report ; as deceivers, and *yet* true ; as un-
 known, and *yet* well known ; as dying, and behold, we
 10 live ; as chastened, and not killed ; as sorrowful, yet always
 rejoicing ; as poor, yet making many rich ; as having no-
 thing, and *yet* possessing all things.

11 Our mouth is open unto you, O Corinthians, our

by the armour of righteousness on the right hand and on the left. The weapons by which he makes the power of God felt are characterized by a righteous temper, and they smite, or ward off smiting, in a righteous cause. They are not 'fleshly weapons' (x. 3, 4). Paul's instruments of attack and defence, his sword and his shield, are righteous both as to means and as to end.

8. *by glory and dishonour, &c.*: rather 'in' than 'by.' Different situations in which the weapons serve him in the commendation (verse 4) of himself as God's minister.

as deceivers. The *as* in verses 9, 10 refers to appearances which were alleged to be against him, and to which his adversaries pointed as shewing that he was under God's disapproval. The second phrase in each clause expresses the real fact of the case.

9. *unknown*: failing to obtain recognition; perhaps by the older apostles.

well known: really acknowledged as an apostle.

dying: through weakness and disease, inflicted by God.

chastened: by God for sin. See xii. 7. Whatever the 'stake for the flesh' may mean, Gal. iv. 13, 14 suggests that it was some visible and prostrating affliction which for the time being took the manhood out of him and tended to inspire contempt. Professor Ramsay thinks it was the nervous prostration consequent on malarial fever.

10. *sorrowful*: that is, a weak, pining, melancholy man, depressed at once by any affliction.

poor. His adversaries twitted him with refraining from asserting his right to maintenance by the churches, as shewing that he was uncertain of his apostolic position.

possessing: a stronger Greek word than that rendered *having*; cf. 1 Cor. vii. 30.

Paul does not deny the facts of his outward condition when they are facts: he only denies the inferences drawn from them by his opponents.

vi. 11-13. THEME. *The affectionate frankness with which the*

heart is enlarged. Ye are not straitened in us, but ye ¹² are straitened in your own affections. Now for a recom- ¹³ pense in like kind (I speak as unto *my* children), be ye also enlarged.

Be not unequally yoked with unbelievers: for what ¹⁴ fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord ¹⁵ hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple ¹⁶ of God with idols? for we are a temple of the living

restored relations enable him thus to speak calls for equal affection in return.

11. mouth . . . open: to speak freely about himself without fear any longer of being misunderstood.

heart . . . enlarged: that is, so as to have room for the Corinthians.

12. Ye are not straitened in us: there is in us no narrow space for you.

ye are straitened: ye have not space enough for me. There was still room for more generous affection on the part of the Corinthians.

in your own affections: *lit.* 'in your heart.'

(The next section seems out of place. See Introduction, pp. 61 f. The connexion reappears at vii. 2.)

vi. 14—vii. 1. **THEME.** *The inconsistency, the godlessness, the defilement, of close connexion with the heathen.*

ARGUMENT. Be not so inconsistent as to make common cause with the heathen in their life and habits. Righteousness has no part or lot with iniquity, nor light with darkness, nor Christ with the evil one, nor God's temple with idols. And we are the temple, not of lifeless idols, but of the living God. He has promised to dwell in us and be our God, to be a Father to us, even as we shall be His children, if we will separate ourselves from heathen pollution. Let us therefore purify ourselves from all fleshly and spiritual defilement, making ourselves perfectly holy, with the fear before us of God our Judge.

14. unequally yoked: like animals of two different kinds and sizes yoked together (Deut. xxii. 10, the horse and the ass).

15. Belial. Belial, or Beliar, had already become, in Jewish literature, a name for the devil. The exact meaning of the word

God ; even as God said, I will dwell in them, and walk in them ; and I will be their God, and they shall be my
17 people. Wherefore

Come ye out from among them, and be ye separate, saith the Lord,

And touch no unclean thing ;

And I will receive you,

18 And will be to you a Father,

And ye shall be to me sons and daughters,

7 saith the Lord Almighty. Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.

2 Open your hearts to us : we wronged no man, we

is uncertain, but perhaps it connotes hopeless ruin or extreme wickedness.

16. even as God said. This quotation is a free one from Lev. xxvi. 12, where the words are the summary of God's covenant, His provision for salvation, with its conditions.

17. This quotation is a free reproduction of Isa. lii. 11, where a charge is laid upon the priests of the Lord.

vii. 1. The promises to Israel and to the priests are here appropriated to God's people under the new dispensation.

of flesh and spirit: not arising from, but affecting the flesh and spirit. Gluttony and unchastity would pollute the flesh : lovelessness, pride, covetousness would pollute the spirit. Paul does not regard even the flesh as essentially corrupt, or he could not speak as he does of the flesh of Christ (Rom. viii. 3), implying that it was not ■ 'flesh of sin,' but only like it in appearance and in weakness : cf. v. 21, and Heb. iv. 15.

vii. 2-16. **THEME.** *Completion of the appeal (vi. 11-13) for large-hearted affection, and description of the comfort and joy brought to Paul by Titus's report of the revulsion of feeling at Corinth.*

ARGUMENT. Make room for me in your hearts. Why should you not ? I did nothing injurious when I was among you, though some have said I did. This is not intended by me for fault-finding, as you may think : you have a place in my heart so that I am bound up with you whether I die or live. Great is my frankness towards you, my pride in you : I am full of encourage-

corrupted no man, we took advantage of no man. I say 3
it not to condemn *you* : for I have said before, that ye are
in our hearts to die together and live together. Great is 4

ment, I overflow with joy in all my suffering. True, when I first reached Macedonia my poor human frailty was restless with trouble, with conflicts without and fears within. But God, who comforts them that are bowed down, comforted me by the coming of Titus, by the comfort also which I saw he had received through you, as he told me of your longing for reconciliation with me, your lamentation at what you had done, your eagerness to make up for it: all this added to my joy. I perceive I saddened you for the moment, when I wrote, and I almost regretted the letter, but now I do not regret it: now I am glad, not that you were saddened, but that your sadness led you to repentance, a godly repentance, saving my action from any harmful effect. For godly sorrow, on account of wrong done, works a saving repentance not to be regretted; whereas a worldly sorrow, mere sensitive vexation at rebuke, leads only to moral ruin. I can see, as if I had been present, what your godly sorrow wrought for you; the earnestness in my cause, the desire to explain your real position, the indignation at the offence, the fear of its consequences, the yearning for reconciliation, the zeal to deal rightly with the offender, the readiness to inflict punishment. You have entirely cleared yourselves from complicity in the wrong done to me. The course you have taken warrants me in claiming that my object in writing was not to get the wrong-doer punished or the wronged man avenged, but to bring out, to yourselves and before God, your real fundamental care for me. My success herein has comforted me, and my comfort has given me greater joy because Titus rejoices that you all united to relieve his anxiety and so refresh his spirit. For you justified on that occasion the pride in you which I have all along expressed to him. And his heart goes out more abundantly to you as he recalls again and again how you all obeyed the call of duty, how tremblingly anxious you were, as you welcomed him, to do right. I rejoice that you give me cause for complete confidence in you.

2. wronged, &c. The reference is probably to calumnies that he had used his authority unjustly and perniciously, and had 'sponged' on his converts in various ways (xii. 14-18).

3. condemn you. for being estranged from an innocent man.
to die together and live together. It seems more probable that the dying which Paul thinks of is his alone, and that the expression means that whether Paul dies or lives the Corinthians will be always in his heart.

my boldness of speech toward you, great is my glorying on your behalf: I am filled with comfort, I overflow with joy in all our affliction.

- 5 For even when we were come into Macedonia, our flesh had no relief, but *we were* afflicted on every side; 6 without *were* fightings, within *were* fears. Nevertheless he that comforteth the lowly, *even* God, comforted us 7 by the coming of Titus; and not by his coming only, but also by the comfort wherewith he was comforted in you, while he told us your longing, your mourning, your 8 zeal for me; so that I rejoiced yet more. For though I made you sorry with my epistle, I do not regret it, though I did regret; for I see that that epistle made you

4. boldness: openness, as to men now capable of understanding him even in his self-commendation.

I . . . our. This chapter in particular seems to shew how Paul uses, almost indiscriminately, both the singular and the plural of himself.

5. come into Macedonia: that he might meet Titus the sooner.

flesh. Human weakness has stress laid upon it here: the 'spirit,' in the similar expression at ii. 13, has reference to the organ of his spiritual work at Troas.

fightings: against external enemies: we know not who they were.

fears: about the effects of his letter and of the mission of Titus.

6. the lowly. Better, 'the depressed,' as at Eccclus. xxv. 23.

7. while he told. This imperfect tense, like the imperfect present **remembereth** in verse 15, is dramatic. In this verse Paul recalls how the actual telling of the story, as it went on from point to point, brought comfort (encouragement) to Titus and therewith to Paul. In verse 15 we see how the reception of Titus was ■ perpetual happy memory to him.

longing, . . . mourning, . . . zeal. See argument.

8. though I did regret. The imperfect tense might be rendered, 'though I was inclined to regret,' i. e. before the return of Titus. His anxiety led him to doubt whether his policy had been wise.

for I see, &c., justifies the **did regret**: 'there was some reason for being inclined to regret, as is now clear to me from

sorry, though but for a season. Now I rejoice, not that 9
 ye were made sorry, but that ye were made sorry unto
 repentance: for ye were made sorry after a godly sort,
 that ye might suffer loss by us in nothing. For godly 10
 sorrow worketh repentance unto salvation, *a repentance*
 which bringeth no regret: but the sorrow of the world
 worketh death. For behold, this selfsame thing, that ye 11
 were made sorry after a godly sort, what earnest care
 it wrought in you, yea, what clearing of yourselves, yea,
 what indignation, yea, what fear, yea, what longing,

what Titus has told me.' Paul is plainly solicitous in verses 8, 9
 not to appear indifferent to the pain he had caused. Hence he
 breaks up the sentence which he had perhaps originally shaped
 thus in his mind: (8) 'For though I made you sorry with my
 epistle, I do not regret it; (9) for ye were made sorry unto
 repentance.'

though but for a season. He is relieved to know that the
 sorrow lasted but a short time. This expression of relief, taken
 along with the hint in verse 8 that his apprehensiveness had not
 been without ground, suggests that the short-lived 'sorrow' was
 vexation at the rebuke: on reflection, they came to a better kind
 of sorrow, sorrow for their fault: this better sorrow had probably
 not yet passed altogether away.

9. that ye might suffer, &c.: better, '[a kind of sorrow]
 saving you from suffering loss by us in anything.'

10. the sorrow of the world worketh death. Mere self-
 conscious, sensitive vexation at being reprov'd works (what from
 the contrast must be) the opposite of salvation; that is, not
 physical death, but moral ruin.

11. For. Your case is a proof of the good effect of such godly
 sorrow.

behold recalls the dramatic scene as described by Titus.

this selfsame thing: this precise case of being made sorry
 according to a Divine standard.

earnest care, instead of their previous apathy in presence
 of the wrong.

clearing of yourselves: effort to prove that they had not
 fully grasped the situation, that they had been misled, and were
 not at bottom as bad as they had seemed to be.

indignation that they had been compromised by the offence
 committed.

fear of the chastisement they had deserved; see xiii. 2, 10.

yea, what zeal, yea, what avenging! In everything ye
 12 approved yourselves to be pure in the matter. So
 although I wrote unto you, *I wrote* not for his cause that
 did the wrong, nor for his cause that suffered the wrong,
 but that your earnest care for us might be made manifest
 13 unto you in the sight of God. Therefore we have been
 comforted: and in our comfort we joyed the more
 exceedingly for the joy of Titus, because his spirit hath
 14 been refreshed by you all. For if in anything I have
 gloried to him on your behalf, I was not put to shame;
 but as we spake all things to you in truth, so our glory-

longing (in spite of their fear) to see Paul and be restored to friendship with him.

zeal to vindicate the cause of justice in the case of the offender.

avenging: determination to exact full punishment; see ii. 6.

approved yourselves to be pure. You proved yourselves to Titus, by your feeling and action, free from the guilt of having been wilful ingrates and partners in insult.

12. So. From the results he feels that he has a title to say that his action had been designed in the main to evoke and display their latent loyalty.

did the wrong . . . suffered the wrong. See Introduction, pp. 51 f.

manifest unto you. Calvin (quoted by Lias) remarks: 'St. Paul congratulates the Corinthians on having learned at length by this test how they were disposed to him' (cf. ii. 9). They were not aware of their real feeling for Paul till they knew how deeply their apathy had wounded him.

in the sight of God. The atmosphere of the **earnest care** was not merely personal, it was religious; such therefore also should their recognition of it be.

13. Therefore: because my object has been attained.

in our comfort we joyed. Comfort for myself was not the whole matter: my joy in my own comfort was abundantly increased when I saw the joy of Titus.

refreshed. This shews that Titus had gone on his mission in great depression.

14. For, &c.: 'Well may I rejoice, for I boasted to Titus (as I have all along boasted) that you were, at bottom, true and loyal; and I was not robbed of my glorying.'

as we spake all things to you in truth. 'My words about

ing also, which I made before Titus, was found to be truth. And his inward affection is more abundantly to-¹⁵ ward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice¹⁶ that in everything I am of good courage concerning you.

Moreover, brethren, we make known to you the grace 8

you have proved as true as my words to you.' A delicate hint that they should not have so readily accepted accusations against his genuineness (i. 12-14) when he was all the while expressing confidence in them.

15. The intensified warmth of affectionate feeling in Titus as he recalls his visit and their behaviour towards him.

obedience. Not mechanical, as to an official authority, but, as always in this connexion, obedient response to an exposition of duty recognized to be Christian. Paul never expected obedience apart from this recognition; see 1 Cor. xiv. 37, 38.

fear and trembling: 'nervous anxiety to do right.' Light-foot on Phil. ii. 12.

received him. The Greek word¹ may convey the sense of welcome, or at any rate of respectful reception (Gal. iv. 14). The Corinthians appear, therefore, to have been already moving from their attitude of indifference or hostility to Paul before Titus arrived. Perhaps Paul's short visit, abrupt departure, and prolonged absence had begun to tell more than he was aware when he sent by Titus the severe letter; and consequently Titus found them better prepared to hear what Paul had written, and he himself had to say, than he had expected.

16. This expression of generous confidence is both a natural conclusion to the present subject and a preparation for the frank exhortation on money matters in viii. It was only after the return to mutual confidence that such matters could be approached.

The second division of the Epistle has now arrived (viii, ix), treating of the collection for the poor saints at Jerusalem.

viii. 1-15. **THEME.** *The completion of the collection at Corinth, previously begun by Titus; the giving to be in proportion to the ability.*

ARGUMENT. Now there is one point on which I should like you to justify this confidence. Let me tell you of the grace given by God and abiding in the churches of Macedonia. In the midst of an affliction whose severity has served to bring out their Christian worth, they have had an abounding joy which, out of the depths of poverty, has overflowed in a rich stream of simple and

¹ δέχομαι.

of God which hath been given in the churches of Macedonia ; how that in much proof of affliction the abundance of their joy and their deep poverty abounded unto the

ingenuous liberality. Believe me, they have given what they could, and even more, and all spontaneously, yea, with urgent entreaty that I would second the grace within them so that they might enjoy the fellowship experienced in ministering to the saints. They have surpassed our highest hopes by giving, not merely their money, but, above all, themselves, to the Lord and to us His ministers, allowing His will (without any instigation from us) to work upon them. This happy state of things in Macedonia led me to press Titus that, as he made a beginning of the collection on a former visit to Corinth, he should finish for you this work of God's grace, adding to his previous services of this order. Do not, however, leave the whole responsibility to Titus, but let your wealth in other Christian gifts find its counterpart in this grace of generosity also. I lay no command upon you: I would only, by quoting the example of the zeal of others, test the genuineness of your brotherly love. You know the gracious loving-kindness of our Lord Jesus Christ, how that, though rich in the glory of his heavenly state, he made himself poor that by his poverty you might be spiritually rich. I do not command, I merely offer my judgement: the only proper and salutary course in your case, who began before all other churches, a year ago, not only to make the actual collection but also to set the idea of it in motion. Now, I pray, finish the making of it: let your readiness to set the idea going be followed up by fulfilment, that is, in accordance with your resources. For if the readiness is there, the giving is approved when a man gives what he has to give, and not when he gives more. I do not want so to relieve others as to bring distress to you. The balance should be even between you and the poor saints: just now your abundance should supply their lack, that hereafter their abundance may (if need be) meet your lack: the balance being like that the Scripture speaks of in the story of the manna—no superfluity, no deficiency.

1. Moreover. Rather, 'but,' or 'now.' See argument.

Macedonia. The reference is probably to Philippi, Thessalonica and Berea; perhaps to others.

2. proof of affliction. The verification which endurance supplies of the reality of their Christianity and the solid foundation of their hope.

the abundance of their joy: the joy that came from the consciousness that their hope was justified; see Rom. v. 4.

their deep poverty: the paradoxical but striking background of their generosity.

riches of their liberality. For according to their power, 3
 I bear witness, yea and beyond their power, *they gave* of
 their own accord, beseeching us with much intreaty in 4
 regard of this grace and the fellowship in the ministering
 to the saints: and *this*, not as we had hoped, but first 5
 they gave their own selves to the Lord, and to us by the
 will of God. Insomuch that we exhorted Titus, that as 6
 he had made a beginning before, so he would also
 complete in you this grace also. But as ye abound in 7
 everything, *in* faith, and utterance, and knowledge, and
in all earnestness, and *in* your love to us, *see* that ye
 abound in this grace also. I speak not by way of 8
 commandment, but as proving through the earnestness
 of others the sincerity also of your love. For ye know 9

liberality: primarily, 'simplicity'¹: a liberality without ulterior motive, without thought of self.

4. beseeching us, &c. This is something beyond mere spontaneity in giving.

in regard of this grace and the fellowship. They begged the apostle to help them to an opportunity of acting upon the generous desire which God had implanted within them, and so of enjoying the sense of fellowship which 'giving and receiving' (Phil. iv. 15) created.

5. not as we had hoped, but first, &c. We had hoped they would give money; but primarily (i. e. above all else) they gave themselves. It was self-devotion embodied in the gift of money.

6. Insomuch that. The generosity of Macedonia encouraged Paul to try Corinth through Titus.

a beginning before. See Introduction, pp. 60f., and the argument above.

this grace also. Is the **also** suggested by Paul's happy recollection of Titus's success in restoring the Corinthians to their loyalty?

7. See 1 Cor. i. 5-7. Paul says, 'Come not behind your other gifts in this one.'

and in your love to us, as he can now say, since the restoration.

8. as proving through the earnestness of others: bringing to the test by means of the example of those in Macedonia.

¹ ἀπλότης.

the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through
 10 his poverty might become rich. And herein I give *my* judgement: for this is expedient for you, who were the first to make a beginning a year ago, not only to do, but
 11 also to will. But now complete the doing also; that as *there was* the readiness to will, so *there may be* the completion also out of your ability. For if the readiness is there, *it is* acceptable according as *a man* hath, not
 13 according as *he* hath not. For *I say* not *this*, that others
 14 may be eased, *and* ye distressed: but by equality; your abundance *being a supply* at this present time for their want, that their abundance also may become *a supply* for
 15 your want; that there may be equality: as it is written, He that *gathered* much had nothing over; and he that *gathered* little had no lack.

9. See Phil. ii. 5 ff. Paul cites the highest example, the strongest incentive. See argument.

10. **herein I give my judgement:** rather 'a judgement,' as opposed to a command.

expedient for you, who, &c. A command would have been out of taste, and therefore inexpedient, considering that the Corinthians had been the first to shew their readiness in the matter.

a year ago. See Introduction, pp. 60 f.

not only to do, but also to will. A startling reversal of the usual order (Phil. ii. 13). Apparently the Corinthians had not only begun the actual collection a year before, but had initiated the idea of it.

12. Paul implies that no man gets approval from God for giving foolishly beyond his means.

13. **For I say not this.** Rather, 'my object is not.'

14. **but by equality.** That is, equality, balance, should be the standard.

a supply for your want. Presumably, in case of such necessity at some future time. The idea of Jerusalem supplying a present *spiritual* lack at Corinth seems out of place.

15. Exod. xvi. 18 slightly altered, and differently conceived. Those that clutched more than the ordained omer of manna found

But thanks be to God, which putteth the same earnest 16
care for you into the heart of Titus. For indeed he 17

that they had wasted their pains. What is recorded in the O. T. as a miracle is here quoted as an incentive to brotherliness.

viii. 16—ix. 5. **THEME.** *Paul recommends those whom he has sent to complete the collection, and urges that the completion should be prompt.*

ARGUMENT. God be thanked for making Titus as earnest as I am, that you should play a generous part. He needed not my exhortation to visit you on this business, but went of his own accord. With him I have sent the Christian brother whom all the churches commend for his service to the gospel, and whom they also appointed to be my travelling companion in the matter of this gracious gift, of which I am the medium, an appointment tending to promote the glory of Christ, and to satisfy a warm desire of my own. One danger I take precautions against: no one must be able to find fault with me as to our ministration of this bounty. It is not enough to be honourable in the sight of God: I must take care of my honour before men also. Another brother also have I sent, one whom I have proved in many matters and often to be a man of earnest zeal, and who is now much more earnest because he has great confidence in your responsiveness. Titus, if any one wishes to know about him, is my partner and fellow worker in my relations with you: as to our brethren, they are the messengers of the churches, they shew forth the glory of Christ. It is then virtually in the presence of the churches that you will (as I beg of you) shew to these brethren the proof of your brotherly love, and justify our boasting about you. [My exhortation to you now is that you should take the opportunity these brethren afford you of making public proof of your love.] As to the service towards the saints itself I need not write to you: I know your willingness, and have boasted of it to men of Macedonia—that Achaia has been ready for a year. And your zeal has stirred up the majority in Macedonia to imitate the generous spirit of the minority. But, though writing on the general question is needless, I have sent the brethren that my boast of your readiness may not prove empty, and that I (not to mention you) may not have this confidence put to shame before any Macedonians accompanying me and finding you unready. I deemed it necessary to press the brethren to precede me, and to make up before I come your promised bounty, that it may be ready to hand as a matter of genuine bounty, and not of apparent pressure in consequence of my presence.

16. for you. For your spiritual good, which will be furthered by generous interest in your poorer brethren at Jerusalem.

accepted our exhortation ; but being himself very earnest,
 18 he went forth unto you of his own accord. And we have
 sent together with him the brother whose praise in the
 19 gospel *is spread* through all the churches ; and not only
 so, but who was also appointed by the churches to travel
 with us in *the matter of* this grace, which is ministered by
 us to the glory of the Lord, and *to shew* our readiness :
 20 avoiding this, that any man should blame us in *the matter*
 21 *of* this bounty which is ministered by us : for we take
 thought for things honourable, not only in the sight of
 22 the Lord, but also in the sight of men. And we have
 sent with them our brother, whom we have many times
 proved earnest in many things, but now much more
 earnest, by reason of the great confidence which *he hath*
 23 in you. Whether *any inquire* about Titus, *he is* my partner

18. in the gospel : in the service of the gospel, not necessarily by preaching.

19. this grace : this 'gift' looked at as a consequence and a token of grace. So, most distinctly, at 1 Cor. xvi. 3.

to the glory of the Lord, and to shew our readiness. It is best to connect this with **appointed by the churches**. The next verse suggests that Paul had asked for the appointment of this brother (cf. 1 Cor. xvi. 3) as a colleague in collecting and conveying this gift that there might be no room for suspicion against himself. Consequently the phrase **to shew our readiness** is probably better rendered, 'to satisfy my earnest desire.' The phrase **to the glory of the Lord** may refer to the prevention of all suspicion of malappropriation ; or it may mean that the direct representation of the churches in the task of collection and conveyance would exhibit very clearly that sense of brotherhood which prompted the gift of the Gentile churches to the Jewish mother-church, and which that gift was sure to foster.

22. our brother. His identity is as uncertain as that of the former brother. But the phrase **messengers of the churches** (verse 23) implies that they had both been formally appointed in some way or other by the churches. Perhaps they both had special business capacity.

by reason of the great confidence, &c. He looked forward with enthusiasm to his efforts being warmly supported by the Corinthians.

and *my* fellow-worker to you-ward ; or our brethren, *they are* the messengers of the churches, *they are* the glory of Christ. Shew ye therefore unto them in the face of the 24 churches the proof of your love, and of our glorying on your behalf.

For as touching the ministering to the saints, it is 9 superfluous for me to write to you : for I know your 2 readiness, of which I glory on your behalf to them of Macedonia, that Achaia hath been prepared for a year past ; and your zeal hath stirred up very many of them. But I have sent the brethren, that our glorying on your 3 behalf may not be made void in this respect ; that, even as I said, ye may be prepared : lest by any means, if 4 there come with me any of Macedonia, and find you unprepared, we (that we say not, ye) should be put to shame in this confidence. I thought it necessary there- 5 fore to intreat the brethren, that they would go before unto you, and make up beforehand your aforepromised

23. *they are the glory of Christ.* In that their character and work are due to Christ in them.

24. *in the face of the churches:* the churches as represented by these delegates, and as hereafter, doubtless, to receive a report from them.

ix. 1. *The ministering,* as a general question, he need not write about : what he is writing for is to beg for promptitude and to commend his intermediaries.

2. *very many of them:* *lit.* 'the greater number.' Possibly the earnestness in Macedonia, though effective, had not before been very widespread.

3. *ye may be prepared.* Obviously the *readiness to will* (viii. 11) had not been realized, and the *prepared* (ix. 2) must be defined by this *readiness* and the *readiness* in ix. 2. The *prepared* here must refer to completed readiness, the completed collection. The original *readiness to will* had probably hung fire in consequence of the disturbances.

4. *(that we say not, ye).* A courteous parenthesis : he gives them credit for shame if his confidence is shewn to have been misplaced.

bounty, that the same might be ready, as a matter of bounty, and not of extortion.

- 6 But this *I say*, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also
7 bountifully. *Let each man do* according as he hath purposed in his heart; not grudgingly, or of necessity: for

5. bounty: *lit.* 'blessing,' willing and gracious giving.

extortion: *lit.* 'covetousness.' This may mean either that the pressure of Paul's presence and influence will seem to grasp the money, drag it out of them; or that their giving will be covetous, grasping, in the sense of holding back all it can.

ix. 6-15. THEME. *Final exhortation, on two grounds: (1) that the giver will be blessed in proportion to his generosity; (2) that mutual spiritual benefit will accrue to the two classes of churches concerned.*

ARGUMENT. Of one thing be assured—the blessing reaped will be proportionate to the blessing sown. Let the amount of each man's gift be the result of careful deliberation; and then let him give it not grudgingly or because he must; for the giver God loves is a cheerful one. Further, it is in God's power to make you abound in every form of His earthly favour, so that, besides having enough for your own needs, you may have to spare for every sort of kind deed, and may, like the generous man in the Scripture, have a record of goodness which cannot pass away. And God not only can do this, but He will: just as He supplies seed and the bread that comes from it, so shall He multiply your means of sowing blessing, and increase the outcome, for others and for yourselves, of your good actions, enriching you generally that you may be single-mindedly liberal generally; and this liberality, conveyed through us, through us also works thanksgiving to God from the recipients. For our ministration of this truly religious service of yours does more than fill up the lacking cup of the poor saints: it makes the cup run over in a multitude of thanksgivings to God: they are brought, by the proof this ministration gives of your Christian love, to glorify God because your confession leads you to submit to the duties imposed by the Gospel of Christ, and because you are, in consequence, single-mindedly liberal in your brotherly contribution to them and to all Christians similarly needy; while they, for their part, with supplication on your behalf, yearn after you because of the exceeding grace of God that rests upon you. God be thanked for His unspeakable gift of brotherly love.

God loveth a cheerful giver. And God is able to make 8
all grace abound unto you; that ye, having always all
sufficiency in everything, may abound unto every good
work: as it is written, 9

He hath scattered abroad, he hath given to the poor;

His righteousness abideth for ever.

And he that supplieth seed to the sower and bread for 10
food, shall supply and multiply your seed for sowing, and
increase the fruits of your righteousness: ye being en- 11
riched in everything unto all liberality, which worketh
through us thanksgiving to God. For the ministration of 12
this service not only filleth up the measure of the wants
of the saints, but aboundeth also through many thanks-

7. purposed: the Greek word is used in Aristotle for deliberate choice¹.

8. all grace. Probably this is limited by the context to God's favour in bestowing earthly wealth.

all sufficiency: for your own needs.

good work: as the context suggests, 'charitable deed.'

9. Quotation of Ps. cxii. 9 (LXX). **scattered abroad,** in a good sense; 'distributed.'

righteousness abideth. One outcome of righteousness was almsgiving; see Matt. vi. 1 compared with vi. 2, 5, 16. And so the Hebrew for 'righteousness' was translated by the Greek for 'almsgiving' in many passages in the LXX. But here the idea is that the generosity is a lasting monument to goodness.

10. the fruits of your righteousness may refer either to the generous gifts emanating from righteousness, or (as is more likely) to the blessings which righteous generosity brings to the giver as well as to the receiver.

11. enriched: probably in the literal sense.

12. this service. The Greek word was originally used to denote a service to the state involving expenditure. In the LXX and N.T. it signifies continually a religious service, and this flavour remains in the word even when the service is (as in Phil. ii. 30) a service rendered to man.

12. aboundeth also. Besides a filling there is an overflowing, but an overflowing of consequences.

¹ προαίρεσις.

- 13 givings unto God ; seeing that through the proving *of you* by this ministration they glorify God for the obedience of your confession unto the gospel of Christ, and for the liberality of *your* contribution unto them and unto all ;
 14 while they themselves also, with supplication on your behalf, long after you by reason of the exceeding grace
 15 of God in you. Thanks be to God for his unspeakable gift.
- 10 Now I Paul myself intreat you by the meekness and

13. through the proving of you by this ministration. The conveyance of the gift by the Apostle and his colleagues proves to Jerusalem that the Corinthians are undoubted and approved Christians, as shewing the Christian spirit ; see 1 John iii. 14.

the obedience of your confession unto the gospel of Christ. Your confession of Christian faith deems itself subject to Christian duties ; in this case, the duty of kindness to the brethren. The freedom and occasional laxity of Gentile Pauline Christianity must often have given offence to law-abiding Jewish Christians ; but here was an obedience to Christian duty which went home to the Jewish heart and could not but affect its estimate of the value of Paul's work among the Gentiles.

14. long after you : another way of saying, 'have warm hearts towards you,' the sense of Christian fellowship between Jew and Gentile being vividly intensified.

15. his unspeakable gift : primarily, no doubt, the gift of grace in Jesus Christ which in this case imbued the Corinthians with the spirit of generous brotherhood.

Third division of the Epistle (as extant). x—xiii. 10.

Defence in the face of the whole church ; attack upon the ringleaders ; threat to punish when he arrives.

For the historical background of this division and its relation to the earlier part of the Epistle see Introduction, pp. 62 ff. Possibly it is a fragment of the intermediate severe letter.

x. 1—18. **THEME.** *Defence against the charge of weakness and cowardice.*

ARGUMENT. I earnestly entreat you by the meekness and gentleness of Christ which I desire in your case to imitate—I, who am said to be poor-spirited when face to face with you and only bold when away from you—I, that same coward, beg you not to force me to be bold in your presence through the Divinely inspired confidence with which I count on facing certain persons

who count me as affected by fleshly weakness and self-consideration. It is true, I am still, as a man, in the flesh ; but in my conflicts my motives and feelings are not fleshly, my weapons are not the weapons of frail and feeble humanity : they are mighty, in God's service, to cast down strongholds of falsehood. Arrogant theories do I set myself to cast down, and everything that exalts itself against the knowledge of God which Christ has brought ; I seek to capture every thought and make it obedient to Christ ; and I am quite prepared to exact full penalty for all disobedience that still holds out when the obedience of your church as a whole is complete. But just now you are looking no deeper than the outside shows of things. There are certain persons who are sure that they are 'Christ's men' in a way that I am not : let them think again and conclude, from their own arguments, that I am as truly a 'Christ's man' as any of them. If I boast, more than ever before, of my authority—authority which the Lord gave me to build you up and not, after the fashion of these men, to pull you down—my boast will not be an empty one : it shall be seen that the alarming tone of my letters is not all words without deeds. These men say that my letters talk forcibly and energetically enough, but that when I am with you in person I am feeble and my utterance inspires contempt. Let such count on this, that what I am in word when writing in my absence, such shall I be in deed when personally present. One kind of boldness I confess I have not. I have not the face to rank myself or compare myself with certain of those who are their own trumpeters. But their way is the way of those who have no standard except themselves, and do not understand the hollowness of such comparison of self with self alone. Their glorying outstrips their true measure : I will not imitate them. God has given me a standard by which to measure myself : He apportioned me a province, a field of labour, which included you : within this province I will assert the right He has assigned me. In considering you within my field of labour, I do not (like these men) extend my province too far : in preaching the Gospel of Christ I came to you and converted you : I do not therefore glory beyond my province, that is, I do not take credit from other men's labours, as these men do ; but I am in hope that, as your faith planted by me grows and matures, I shall gain weight and influence so as to cover the field of labour God has assigned me more fully than I have yet done ; that is, so as to carry the gospel into regions beyond you, and not (like these men) take credit out of another man's field of labour for work already done by him. But a truce to glorying : there should be no glorying save in the enabling and sustaining Lord alone. For not he that commendeth himself is thereby approved of the Lord, but he whom the Lord himself commendeth.

1. Now I Paul myself. There is no satisfactory contextual

gentleness of Christ, I who in your presence am lowly among you, but being absent am of good courage toward
 2 you: yea, I beseech you, that I may not when present
 shew courage with the confidence wherewith I count to
 be bold against some, which count of us as if we walked
 3 according to the flesh. For though we walk in the flesh,
 4 we do not war according to the flesh (for the weapons of
 our warfare are not of the flesh, but mighty before God
 5 to the casting down of strong holds); casting down ima-
 ginations, and every high thing that is exalted against
 the knowledge of God, and bringing every thought into
 6 captivity to the obedience of Christ; and being in readi-

explanation of this particular form of emphasis. Perhaps the difficulty suggests that we have not the whole context before us.

meekness and gentleness: the absence of resentment and the yielding reasonableness which Christ manifested: enable me also, I pray, to manifest nothing else.

lowly: 'with bated breath and whispering humbleness.' A charge of his enemies based on the fact that he had, on the occasion of the painful visit, refrained from enforcing his apostolic authority.

2. the confidence: namely, that he has the Lord with him and in him: see xiii. 3.

according to the flesh. The meaning of this phrase varies with the context. Here it seems to refer to feebleness and cowardice arising from a desire to spare himself.

3. in the flesh: physically; **according to the flesh,** ethically. See the argument.

4. before God: perhaps rather, 'for God.'

strong holds: see 1 Cor. i. 27, 28. The local reference is to Judaistic opposition.

5. imaginations: the sophistical reasonings of false teachers.

the knowledge of God: see iv. 6. This came through Christ as Paul (and not the Judaizers) taught that he was.

thought: the intellectual conceptions and aims of the fleshly man being like rebels fighting against God. And the Judaizers were still fleshly (v. 12), as well as those whom they misled.

obedience of Christ: probably, 'obedience towards Christ,' though, of course, it may mean obedience characteristic of Christ.

6. all disobedience: on the part of the irreconcilables, when the church, as a church, has been restored to loyalty.

ness to avenge all disobedience, when your obedience shall be fulfilled. Ye look at the things that are before 7 your face. If any man trusteth in himself that he is Christ's, let him consider this again with himself, that, even as he is Christ's, so also are we. For though I 8 should glory somewhat abundantly concerning our authority (which the Lord gave for building you up, and not for casting you down), I shall not be put to shame: that I may not seem as if I would terrify you by my 9 letters. For, His letters, they say, are weighty and 10 strong; but his bodily presence is weak, and his speech of no account. Let such a one reckon this, that, what 11 we are in word by letters when we are absent, such *are we* also in deed when we are present. For we are not bold 12

7. before your face: the mere appearances of things (v. 12).

Christ's: see Introduction, pp. 20 ff. The 'Christ' party claimed a special relationship to Christ for outward, non-spiritual reasons. They are the extreme Judaizers of this Epistle.

with himself: *lit.* 'on his own basis,' the outward basis, but, in this case, the basis of proved and unmistakable success. See verse ■ and verses 12-18; and iii. 2f. There were also the outward 'signs of an apostle,' xii. 11-13.

8. somewhat abundantly: rather, perhaps, 'more abundantly' in this defensive letter than he had been led to glory before.

not for casting you down. This parenthesis may point to Paul's resolute postponement of destructive severity till all other resources had been exhausted. Meanwhile his enemies jeered at him as unendowed with apostolic authority or afraid to use it. Possibly also in **casting you down** there is a hidden thrust at the work of the Judaizers themselves.

I shall not be put to shame. When I come I will shew my authority to be real.

9. All excuse for branding me as a mere blustering letter-writer will be taken away. (See 1 Cor. iv. 18-21 for an instance of what his opponents may be referring to. But see Introduction, p. 66.)

10. bodily presence: his enemies pointed to his failure at the intermediate visit to shew that when personally present he failed to inspire respect.

12. we are not bold: my boldness does not lie in self-satisfac-

to number or compare ourselves with certain of them that commend themselves: but they themselves, measuring themselves by themselves, and comparing themselves
 13 with themselves, are without understanding. But we will not glory beyond *our* measure, but according to the measure of the province which God apportioned to us
 14 as a measure, to reach even unto you. For we stretch not ourselves overmuch, as though we reached not unto you: for we came even as far as unto you in the gospel
 15 of Christ: not glorying beyond *our* measure, *that is*, in other men's labours; but having hope that, as your faith groweth, we shall be magnified in you according to our
 16 province unto *further* abundance, so as to preach the gospel even unto the parts beyond you, *and* not to glory

tion: in that kind of boldness I cannot presume to class myself with my opponents.

to number: that is, 'to rank.' For the rest of the verse see the argument.

13. beyond our measure: beyond the limits within which God has sanctioned my work by giving me successful results.

province: that is, clearly defined field of labour. Paul's defined sphere of activity was the Gentiles. Acts xxii. 21; Rom. i. 5; Gal. ii. 8, 9.

even unto you: to you also, as well as other Gentiles.

14. stretch not ourselves overmuch. In including you within my sphere of interest and oversight I do not step over my limit.

for we came, &c.: your conversion was my work: I was the first to come as far as you also.

15. not glorying . . . in other men's labours. As the Judaizing missionaries took credit for results in the ground that Paul had tilled. Paul avoided building upon another man's foundation (Rom. xv. 20); that is, he did not personally visit a place already evangelized by others that he might preach the gospel. This was his stated and general policy.

magnified in you: through my success in your case gain greater influence.

unto further abundance: so that my influence shall extend beyond Corinth and its neighbourhood.

16. so as to preach: the extension of his reputation and influence westwards would prepare the way for a mission in

in another's province in regard of things ready to our hand. But he that glorieth, let him glory in the Lord. 17 For not he that commendeth himself is approved, but 18 whom the Lord commendeth.

Would that ye could bear with me in a little foolishness: 11

person in that direction. See the reference to Illyricum in Rom. xv. 19.

in regard of things ready to our hand: namely, through work previously done by another.

17. But, &c.: Paul puts his own glorying in the right light, and at the same time passes censure upon his opponents.

in the Lord: not vaguely and generally, but in the Lord as 'giving the increase' (1 Cor. iii. 6) as well as the preaching power (the 'grace' of Rom. i. 5). The injunction is a summary of Jer. ix. 23, 24.

18. is approved: stands the test.

xi. 1-15. THEME. *The fundamental motive of his self-commendation, and the reasons which actuate him, together with the conditions which regulate him, in turning the weapon of his adversaries against themselves.*

ARGUMENT. Oh that you would bear with me in a little of the folly of self-boasting! (only a little, I say: you bear with others in much). But I feel sure you are bearing with me (you can bear with others so well). Why do I stoop to it? Not for myself, but because I am jealous with God's own jealousy; for I espoused you to a husband to be his alone, that I might, when the marriage came, present you to him a virgin faithful and undefiled; and he is Christ. But I am full of fear lest by any beguilement, as Eve was beguiled by the serpent, your thoughts should be corrupted and turned aside from the single-mindedness and purity with which they have been fixed on Christ. And my fear is not without cause. For when new-comers preach ■ Jesus other than we preached, or when you receive a spirit other than you received through us, or a gospel other than you first accepted, you bear it all with a noble magnanimity. Bear then with me; for I count myself in no respect behind these newly arrived, supereminent apostles of yours. Untrained I may be, compared with them, in the arts of oratory, but in my knowledge of Divine things I am no novice, as I have shewn you in every detail of my work among all sorts of men. Perhaps you do not deny this. Is it then something else that I fail in? Did I commit a sin—lowering myself and compromising my position as an apostle that you might be lifted to a higher spiritual level—when I preached to

2 nay indeed bear with me. For I am jealous over you with a godly jealousy : for I espoused you to one husband, 3 that I might present you as a pure virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve in his craftiness, your minds should be corrupted from the 4 simplicity and the purity that is toward Christ. For if he that cometh preacheth another Jesus, whom we did not preach, or *if* ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, ye

you God's gospel without insisting (as your new teachers insist) on the apostolic right of maintenance? I plundered other churches, taking from them more maintenance than was their share, that I might do you my service. And when I was working among you and my resources fell short, I 'sponged' on no one : my need was supplied by those brethren (you remember them) when they came from Macedonia : in everything I kept myself, and shall continue to keep myself, from being a burden on you. It is Christ's own truth in me that I shall not be barred from this kind of boast in your part of the world. And why? Is it because I do not love you well enough to receive from you? God knows it is not so. It is because, by adhering to my self-denying ordinance, I shall cut away the ground from those who are bent on having ground for speaking against me : I will take care that, in their boasted disinterestedness, they shall be as disinterested as I am. Such men I must expose : they are false apostles, deceitful workers, decking themselves in the guise of apostles of Christ. Be not astonished : it is no new thing : the tempter himself puts on the guise of an angel of light. It need not startle you, then, if his servants put on the guise of servants of righteousness ; but, as their deeds are, so shall be their end.

nay indeed bear with me : better, perhaps, 'but you are bearing with me.' Ironical conclusion from the practice they have in enduring the overbearing demeanour of his opponents (verse 20).

2. godly jealousy : perhaps, rather, 'the jealousy of God' : God, through Paul, had betrothed them to Christ.

4. Jesus . . . spirit . . . gospel : all different in the hands of the Judaizers. They preached not freedom in Christ, but bondage to law. See Gal. i. 7-9, iv. 9 f., v. 13. The present tenses imply the actual occurrence of these things.

ye do well to bear with him : better, 'ye bear with him nobly.' This brings out the irony more distinctly.

do well to bear with *him*. For I reckon that I am not a 5
 whit behind the very chiefest apostles. But though *I be* 6
 rude in speech, yet *am I* not in knowledge; nay, in every-
 thing we have made *it* manifest among all men to you-
 ward. Or did I commit a sin in abasing myself that ye 7
 might be exalted, because I preached to you the gospel
 of God for nought? I robbed other churches, taking 8
 wages *of them* that I might minister unto you; and when 9
 I was present with you and was in want, I was not a
 burden on any man; for the brethren, when they came
 from Macedonia, supplied the measure of my want; and

for I reckon, &c. : the **for** in verses 2, 4, and 5 seem all to look back to the Apostle's appeal in verse 1.

the very chiefest apostles : again ironical, pointing, as the context implies, to the self-commending missionaries (x. 12-18) who have come (xi. 4) to Corinth, the **false apostles** of xi. 13. So better as in the margin, 'those pre-eminent apostles,' *lit.* 'the more than too much apostles.' See Introduction, p. 22.

6. But : that is, 'on the other hand,' so far from being behind.

rude in speech : not scholastically trained in the arts of rhetoric.

made it manifest : made the knowledge manifest. See the introductory argument for the explanation of this and the next verse.

7. commit a sin : a paradox : 'A sin, because I preached God's gospel and did not take money for it!'

abasing myself : taking a lower position than an apostle had a right to take, and so betraying (as his enemies suggested) an uncertainty that he was really an apostle (see 1 Cor. ix. 2, 14).

exalted. The desire for an antithesis to **abasing** prompts the use of this word instead of 'edified' (x. 8).

8. robbed other churches : for example, the church at Philippi (Phil. iv. 15). The Greek words rendered **robbed** and **wages** are drawn from military life. 'I spoiled . . ., taking soldier's rations (pay in the form of provisions).' The generous churches, so to say, mulcted themselves at more than was strictly due from them.

9. was in want : the tense implies, 'suddenly ran short.'

the brethren. He does not particularize further : they were well remembered, no doubt, by the Corinthians. Perhaps he means Silas and Timothy; see Acts xviii. 1, 5, and Phil. iv. 15.

It is no great thing therefore if his ministers also fashion ¹⁵ themselves as ministers of righteousness ; whose end shall be according to their works.

I say again, Let no man think me foolish ; but if ye do, ¹⁶

an angel of light. Brightness of appearance was associated with the idea of good angels as dwelling in and coming from the presence of God. There is no need for us to suppose that Paul is otherwise here than spiritual. But a literal notion of the kind is found in Jewish apocalyptic literature, *Apocalypse of Moses*, v. 17, 'Then Satan took on the form of an angel.'

xi. 16-29. **NOTE.** Paul now comes to close quarters with his detractors, shewing concretely and in detail how, on their own ground, he is at least equal to them, and how, in endurance and activity for Christ's sake, he leaves them far behind. But his almost insuperable reluctance to speak so definitely in commendation of himself is unmistakable. Again and again he has approached it and has turned aside. At x. 7, 8 he begins to 'glory,' but at once breaks off to expose the emptiness of the boasting of his opponents. At xi. 1 ff. he makes a fresh approach, excusing his 'foolishness,' and explaining what drives him to it, and then, after one word of self-assertion (verses 5, 6), he moves away to answer the charge based on his surrender of the apostolic right to maintenance. And now, when he is about to face the question once for all, he seems as if he could not say enough by way of apology for stooping to meet folly with folly. And, finally (verses 30 ff.), he, as it were impatiently, flings it all aside and boasts only in the weakness which evokes and demonstrates the strength of his Lord.

THEME. *Paul forced by his opponents to compare himself with them as to Hebrew descent and privilege, and as to unflinching Christian endurance.*

ARGUMENT. Once more I speak of myself as foolish, but think me not really so ; yet, if you do, accept me as foolish, that, like the foolish you do accept, I also may boast, though only a little. Remember that I do not profess to take Christ as my prompter and my pattern in this boasting : I speak as a man does who talks foolishly when I base my glorying on the foundation I now make use of. You hear my many opponents glorying in what the natural man boasts of : I must take them on their own ground ; and you will bear with me, who am only like the foolish men to whom you are quite pleased to be tolerant : sensible men, such as you ^{are}, are always thus tolerant. You are quite tolerant, I hear, towards men who make slaves of you, who eat you up,

yet as foolish receive me, that I also may glory a little.
 17 That which I speak, I speak not after the Lord, but as in
 18 foolishness, in this confidence of glorying. Seeing that
 19 many glory after the flesh, I will glory also. For ye bear
 20 with the foolish gladly, being wise *yourselves*. For ye

who catch you with bait and snare, who lord it over you, who treat you roughly. I admit, of course, that a poor abject like me has always been too feeble to do such things. Yet, if I may talk in foolish style, I have the same means of making a brave show as any of these men. To be a Hebrew, an Israelite, a son of Abraham, is mine as much as theirs. Christ's servants are they? Then more than Christ's servant am I! I am a servant branded with the marks of suffering labour; abundantly more than a servant through hardships, deadly perils, punishments, toils, privations; all these apart from what comes besides—the daily burden of anxiety for all my churches. Is there a weak brother troubled with doubts? I am troubled along with him. Is the weak brother led to trip and fall? I burn with indignation for him.

16. I say again, Let no man think me foolish. He has not, strictly speaking, said this before, but he has implied it.

I also: as well as those whom you put up with.

17. after the Lord. He guards his Master against depreciation: he will not compromise Christ when he stoops to answer fools according to their folly.

in this confidence of glorying. The Greek word rendered 'confidence' means also 'basis.' Paul's basis for glorying is, for the moment, to be the outward: he wants to explode the claim of his opponents even to outward superiority.

18. many. A vague term for his opponents: he is like one against many. See ii. 17.

after the flesh. The natural man sees the outward most clearly, and penetrates no deeper than the surface. The outward here is Hebrew descent, prerogative, and privilege, and (probably) personal discipleship of Christ. (See Introduction, pp. 20 ff.)

19. the foolish. His opponents and supplanters at Corinth, boasting in the outward.

foolish . . . , being wise yourselves. The Greek antithesis is 'senseless, sensible.' The irony cuts at the Corinthian self-sufficiency, which blinds them to what real folly is. 'Foolish are these boasters; but you plume yourselves on your shrewdness in accepting them. So you will, I am sure, accept me when I talk like them.'

20. 'I can count upon your kind patience; for you are patient under things far worse.'

bear with a man, if he bringeth you into bondage, if he devoureth you, if he taketh you *captive*, if he exalteth himself, if he smiteth you on the face. I speak by way 21 of disparagement, as though we had been weak. Yet whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they 22 Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one 23 beside himself) I more; in labours more abundantly, in

bondage: Jewish legalism instead of Christian freedom.

devoureth you refers to the exactions of these teachers, on the plea of apostolic rights.

taketh you captive, as an angler or a trapper would. See ii. 17, iv. 2.

smiteth you. Doubtless as figurative as the rest of the verbs in the verse. The idea is, insolent ill-usage.

21. by way of disparagement, &c.: *lit.* 'dishonour,' 'disgrace.' The verse seems to mean, 'I speak of myself with contempt (as a dishonoured man), admitting what these men say, that I have been feeble—too feeble to treat you like this.'

whereinsoever, &c. The grounds on which they shew their audacity are as much mine as theirs.

22. Hebrews, as to race; **Israelites**, as to theocratic privilege; **seed of Abraham**, as to inheritance of promises.

23. ministers of Christ. These men claimed, probably, to be more truly **ministers of Christ** than Paul, because they had belonged to the circle of the earthly discipleship: perhaps also because they could and did teach more precisely the practice of Christ in keeping the Jewish ceremonial law.

I more. Paul avoids his previous formula, 'So am I.' He does not admit their claim. What he seems to say is, 'If such men are "ministers of Christ," I am more than a "minister of Christ"¹: I am a sufferer for him.' This interpretation is strengthened by the consideration that, in the catalogue which follows, Paul can hardly be regarded as implying that these men had been imprisoned and beaten, and that he had only been imprisoned and beaten **more abundantly**, thereby outdoing them merely in degree. It seems better, therefore, to take this comparative adverb as an instance of the Greek comparative used

¹ See Meyer-Heinrici on the passage.

prisons more abundantly, in stripes above measure, in
 24 deaths oft. Of the Jews five times received I forty *stripes*
 25 save one. Thrice was I beaten with rods, once was I
 stoned, thrice I suffered shipwreck, a night and a day
 26 have I been in the deep; *in* journeyings often, *in* perils
 of rivers, *in* perils of robbers, *in* perils from *my* country-
 men, *in* perils from the Gentiles, *in* perils in the city, *in*
 perils in the wilderness, *in* perils in the sea, *in* perils
 27 among false brethren; *in* labour and travail, in watchings

in a superlative¹ or even a positive sense, and loosely here attached as an adjective, and translate as follows: 'through hard toils in abundance, through imprisonments in abundance, through stripes beyond measure, through deadly perils on many occasions.' Then he records in detail sufferings which he had endured and they had not. As to many of these nothing further is recorded in the Acts or in the Epistles.

in prisons: as at Philippi (Acts xvi. 23), the only instance recorded: **in deaths** (in the jaws of death, in dangers or sicknesses threatening death), as 'in Asia,' i. 8-10.

24. forty stripes save one. Jewish regulation ordained that not more than thirty-nine stripes should be given, lest the forty prescribed in Deut. xxv. 3 should by any chance be exceeded.

25. beaten with rods: at Philippi, Acts xvi. 22, 23, the only instance recorded. The **rods** imply punishment at the hands of Roman officials.

stoned: at Lystra, Acts xiv. 19.

shipwreck. Not including the shipwreck in Acts xxvii: that was subsequent.

in the deep. Something worse than shipwreck. Perhaps he had floated about on some 'plank' (cf. Acts xxvii. 44) for a night and a day.

26. journeyings often: that is, journeyings on foot.

perils in the city: as in Jerusalem, Acts ix. 23, 29, xxiii. 12 ff.

in the sea: other perils than those of shipwreck.

27. labour and travail: as when he worked in the night that he might preach in the day (2 Thess. iii. 8).

watchings: sleeplessness. **fastings,** not ceremonial fastings: those would be out of place here. Probably he refers to occasions when work gave him no time to eat, though food was not wanting.

¹ See Blass, *Grammar of New Testament Greek* (Eng. Tr.), p. 142.

often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there 28
 is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not weak? who is 29
 made to stumble, and I burn not? If I must needs glory, 30

28. Beside those things that are without, there is, &c. Either, 'Beside the things that I have omitted to mention'; or a loosely constructed sentence meaning, '(And all this) apart from what comes besides, to wit, that daily pressure upon me, the care for all my churches.'

29. weak. Then Paul gives an instance of this care that haunts him daily. The man that suffers from a technical conscience and is anxious about trifles, such as the question whether the meat he eats has been offered to an idol or not. Into those anxieties Paul sympathetically enters, being particularly careful that the weak brother should not be tempted to violate his conscience, however unenlightened it may be (1 Cor. viii. 7-13).

made to stumble: as in the above case. Some stronger, more enlightened brother, without convincing the weaker brother's conscience, may induce him, by influence or example, to override his scruples.

I burn not. The climax of sympathy: indignation at the moral wrong inflicted.

xi. 30—xii. 10. THEME. *The one ground on which the apostle is content to glory—the weaknesses which make him dependent on the strength of Christ, and through which, therefore, he is strong.*

ARGUMENT. If I must boast in self-defence, I will boast of what is connected with my weakness. When I say that this weakness has added heavily to the burden of work and the difficulty of endurance, the God and Father of the Lord Jesus whom I serve, the God who is blessed for ever for the help He has accorded me, knows that I speak nothing but truth. At the very outset of my apostolic work, and in the very city, Damascus, within sight of which the Lord manifested himself to me, and changed me, and called me, I was delivered from the governor's attempt to apprehend me, not by any power or brave effort of my own, but by the providential success of a secret and inglorious flight. I boast because I must: it is not expedient, because it tempts to self-exaltation; but I will boast once more, not to exalt myself, but to bring out again my weakness. I will touch on visions and revelations given by the Lord Jesus. I know a man—he cannot really boast of the honour done him: it came simply because he was in fellowship with Christ—whether he was in the body or out

- 31 I will glory of the things that concern my weakness. The
 God and Father of the Lord Jesus, he who is blessed for
 32 evermore, knoweth that I lie not. In Damascus the
 governor under Aretas the king guarded the city of the
 33 Damascenes, in order to take me : and through ■ window

of the body at the time, that I do not know, God alone knoweth—the man of whom I speak was carried up into the third heaven, the abode of bliss, and heard utterances which it is not given to man to put into language. Of such a man—unconscious, at the time, of his own condition—of such a man, so favoured, I will boast ; but not of myself as I know myself : I will boast only in my weaknesses. If I do set myself to boast of the revelations, I shall not be senseless : what I shall say will be solemn truth ; but I refrain : I would not have any one estimate me above what my public life and words warrant. Yet I can boast again of my weakness. Lest the superabundance of the revelations should exalt me, a painful physical ailment was sent me, ■ messenger of Satan, to visit me with violence and indignity. Once, and again, and yet a third time, I prayed the Lord to take it away. At last the answer came, and it is His answer still—‘My grace is enough for thee : my power reaches its consummation when it gives victory over weakness.’—Most gladly, then, will I boast in my weaknesses rather than in my strength : weaknesses bring the strength of Christ to rest upon me. So I am well content to be weak and afflicted for Christ’s sake : it is when I am weak and wholly dependent that I am really strong, strong because strong in his strength alone.

30. Paul rushes away from apparent self-praise to the praise of God. He will boast only of the natural weakness which drives him to the strength of God.

31. See the argument. He appeals to God as witness to the truth of his representation that he has known a natural powerlessness which would have made his work impossible but for the Divine strength.

32. Again see the argument. This verse is the only evidence extant that Damascus was ever under the sway of Aretas IV, king of the Nabataean Arabs. It is conjectured that Tiberius or Caligula transferred it to Aretas as a bribe or ■ peace offering, and that his possession of the city was a temporary one. Paul mentions this incident of his straits and his escape as a type of one kind of ‘weakness’ from which God had, at the very beginning of his ministry, delivered him. Another kind, that of bodily weakness, is mentioned in the next chapter.

33. window. Probably in some disciple’s house situated on

was I let down in a basket by the wall, and escaped his hands.

I must needs glory, though it is not expedient; but I **12**
will come to visions and revelations of the Lord. I **2**
know a man in Christ, fourteen years ago (whether in the
body, I know not; or whether out of the body, I know
not; God knoweth), such a one caught up even to the
third heaven. And I know such a man (whether in the **3**

the city wall. Compare the situation of Rahab's house, Joshua ii. 15.

xii. With fresh reluctance and a fresh apology he 'boasts' of a gracious manifestation granted by Christ in the heavenly sphere when Paul's human consciousness was in abeyance. This incident, which is touched upon with a delicacy and a remoteness altogether foreign to the mood of self-glorification, serves as an avenue to another 'boast' in his personal weakness (verses 7 ff.).

1. I must needs glory. 'What I am now about to speak of will lay me open once more to the charge of boastfulness, but that charge I must risk, with the object I have in view.' He looks forward to reducing his boast again to a 'boasting in weakness' (verses 7-10).

though it is not expedient; but, &c. Boasting is not, in itself, good for me, or for any one, but I have one more point to make.

visions and revelations of (i.e. granted by) the Lord. So that even here he is 'boasting in the Lord' (x. 17). The **visions** are the wonderful sights he was, in ecstasy, enabled to see: the **revelations** are, probably, the aspects of truth these sights unveiled.

2. I know a man in Christ. The expression seems purposely chosen as remote from self-glorification. The phrase **in Christ** is itself a 'glorying in the Lord.'

whether in the body, &c. 'So little was I myself, so much was I taken out of myself, that I did not know whether or not I had "left this mortal ark behind" (*In Memoriam*, xii). Little indeed, therefore, can I glory in myself.' This self-emptying touch is emphasized by repetition in the next verse.

caught up. The same word describes how surviving Christians will be 'caught up' to meet the descending Lord (1 Thess. iv. 17).

the third heaven. As in verse 8 'I besought thrice' means (in effect) 'I besought with the utmost earnestness,' so 'the third heaven' seems here to imply (in effect) the utmost exaltation.

body, or apart from the body, I know not ; God knoweth),
 4 how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.
 5 On behalf of such a one will I glory : but on mine own
 6 behalf I will not glory, save in *my* weaknesses. For if I should desire to glory, I shall not be foolish ; for I shall speak the truth ; but I forbear, lest any man should account of me above that which he seeth me *to be*, or

It was, at any rate, according to the synonym in verse 4, Paradise, the abode of bliss (Luke xxiii. 43), called in Rev. ii. 7, 'the paradise of God.' (Compare the vision in Isa. vi.)

3. such a man: emphatic repetition of the selfless description.

4. Paradise. This word, which is first used by Xenophon to denote an enclosed hunting-park belonging to a Persian king or noble, and which in Josephus and other writers is found in the more limited sense of a pleasure-garden, passed into Hebrew literature as the name for the Garden of Eden, and then (with a variety of conceptions) for the blissful abode (sometimes intermediate, sometimes permanent) of the righteous after death. Jewish thought located it sometimes in Hades, sometimes in heaven, sometimes, more vaguely, above the earth. In this passage it is, as in Rev. ii. 7, a heavenly region. See note on v. 6-8.

unspeakable words . . . utter. Not lawful is surely better rendered 'not possible.' We gather that Paul, when he returned to his ordinary human state, was quite unable to give a clear account of what he had heard. He describes what he heard as **words**, but they were **unutterable**: they were (like the yearnings of the interceding Spirit, Rom. viii. 26) beyond human language to express.

5. On behalf of such a one, &c. 'Of the honour done to such a man I will boast, but not of my own conscious self, for I knew not how much I was myself. But of my weaknesses I will boast, for the weaknesses which made me unworthy of such honour, while making the honour greater, left it to be entirely due to Christ's power in me and for me.' 'Weakness' is, with Paul, a comprehensive word for the disabilities of all kinds which hampered his Christian activity and his personal spirituality.

6. 'I should be quite justified in glorying in the visions and revelations Christ gave me ; and I do glance at them for the moment to shew how Christ inspires me for my work ; but I say no more, because such things are beyond that evidence of eye and

heareth from me. And by reason of the exceeding greatness of the revelations—wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for *my* power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take

ear which appeals to others. The physical weakness from which I have suffered again and again since the time I speak of is obvious enough, and I can glory in that as evoking and manifesting the power of my Lord.

7. Westcott and Hort suggest that there is some original corruption in the text of this passage. But it is hard to follow them in attaching the first clause of verse 7 to the end of verse 6. Possibly the **wherefore** looks both backwards and forwards.

a thorn: more strictly, as in the margin, 'a stake.' It is used in Ezek. xxviii. 24 (LXX) of 'a stake of bitterness,' side by side with a 'thorn of sorrow,' 'in the house of Israel.'

in the flesh: more exactly, 'for the flesh.' The stake was used for the purpose of impaling, and the figure of a 'stake' is intended to convey a much stronger idea than that of a thorn.

a messenger of Satan. The bodily infirmity is, by vivid apposition, attributed to an evil angel sent by Satan; cf. Luke xiii. 16; Acts x. 38. The speculations as to this bodily infirmity have been numerous and futile. See note on vi. 9.

8. thrice: probably (if the number is literal) on three several occasions of much earnest supplication: he then received his answer. Cf. Matt. xxvi. 44.

9. hath said: an answer for past, present, and future, as the perfect tense implies.

made perfect in weakness. Power is greatest when it makes weakness powerful.

that the strength of Christ may rest upon me. Glorifying in the weaknesses rather than getting relieved of them, that so the strength of Christ may 'tabernacle' upon me as it could not do if I could glory in my own strength.

10. I take pleasure: a milder term than 'boast,' implying restful contentment.

pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

- 11 I am become foolish: ye compelled me; for I ought to have been commended of you: for in nothing was I behind the very chiefest apostles, though I am nothing.
12 Truly the signs of an apostle were wrought among you in

weaknesses, &c.: in this verse, whatever tends to enfeeble his human powers.

xii. 11-18. **THEME.** *He lays the blame of his self-boasting upon the inexcusable failure of the Corinthians to be loyal to him, and adds a final word in defence of his disinterestedness.*

ARGUMENT. In all my glorying I have played the part of a fool, but it was you that compelled me, and so the folly is not mine. You ought to have commended me instead of the self-vaunting apostles, and that continually; for I was, under your own eyes, not a whit inferior to these supereminent apostles—although in myself I am nothing. The supernatural signs of an apostle were wrought among you in all patient effort to convince you; wrought in deeds of significance, deeds of wonder, deeds of power. In what did you come off worse at my hands than my other churches—except that I myself did not ‘sponge’ upon you? Forgive me this wrong. See, I am on the brink of a third visit, and you will find that again I shall not ‘sponge’ upon you. Not yours do I seek, but you. It is not the children's duty to lay up for the parents, but the parents' duty to lay up for the children; and I will most gladly not only expend what is mine, but be myself expended for your souls' salvation. If my love excels the customary love of fathers, is yours on that account the less? But supposing it be granted that I did not burden you myself: it is insinuated that, wily man that I am by nature, I got hold of you and your money by guile through my underlings. Now of all whom I have ever sent on a mission to you—Titus, for example, and the brother who, you remember, came with him—did I use any one of them to overreach you? Was not the spirit, was not the conduct of Titus as self-denying as mine?

11. to have been commended: the tense of the Greek verb implies continuance.

was I behind: when I worked among you. He appeals to their experience of him.

12. Truly. The Greek word¹ suggests that, though these works had been done, they had not been properly appreciated.

¹ μέν.

all patience, by signs and wonders and mighty works. For what is there wherein ye were made inferior to the 13 rest of the churches, except *it be* that I myself was not a burden to you? forgive me this wrong.

Behold, this is the third time I am ready to come to 14 you; and I will not be a burden to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children. And I will 15 most gladly spend and be spent for your souls. If I love you more abundantly, am I loved the less? But be it so, 16 I did not myself burden you; but, being crafty, I caught you with guile. Did I take advantage of you by any one 17 of them whom I have sent unto you? I exhorted Titus, 18

in all patience, &c.: see argument. The second **signs** is not so comprehensive as the first: the first includes all the three kinds in the subsequent catalogue: the second must refer to miracles specially calculated to teach.

13. The irony of this verse, especially in its last two clauses, is obvious.

14. Even on the third visit he will not accept maintenance. He is still sure that his mode of treating them on his first and second visits was the right one.

I am ready to come must not be made to hint that on either of the previous occasions he had not gone beyond readiness.

for, &c. Paul, as his practice is, suddenly leaves irony for affectionate solicitude and appeal.

15. be spent: *lit.* 'out-spent': he will pour himself out to the uttermost in exhausting apostolic activity, and in labour for his own support at the same time.

more abundantly. Perhaps excelling the love of the ordinary father, who is ready to lay up and spend, but not be himself expended, exhausted, for his children.

am I loved the less? Is it made a *charge* against me by you that I spend myself entirely upon you and take nothing from you?

16. But be it so, I did not myself burden you. Supposing that case disposed of, and you admit I did not myself burden you; **but, being crafty, I caught you with guile:** yet there is the insinuation that, with my natural craft, I caught you by my ostentatious disinterestedness, and then all the more successfully plundered you through my agents.

18. I exhorted Titus. Clearly not the visit referred to in

and I sent the brother with him. Did Titus take any advantage of you? walked we not by the same Spirit? *walked we not in the same steps?*

19 Ye think all this time that we are excusing ourselves

viii. 6; that visit had not yet taken place. And the context suggests that it cannot be the visit when Titus took the severe letter (granting, for argument's sake, that this very passage is not part of it); for that would have been just the time when Titus would have been most careful and the Corinthians most watchful: any appeal to that occasion would, therefore, carry no weight. It is most natural to suppose that, at some earlier period, Titus had been sent by Paul to work at Corinth, and had inspired such confidence that Paul could now single him out as one against whom the Corinthians would consider suspicion to be ridiculous. May not this have been the reason why Paul chose him for the difficult task of restoring the church to its allegiance?

the same Spirit. Either the Divine Spirit, or, as is more probable, the human spirit assimilated by and to the indwelling Divine. The spirit is the spirit 'seeking not yours, but you.'

xii. 19—xiii. 10. **THEME.** *He does not plead before them as though they were his judges: God is his only Judge. His sole object is their edification through a repentance anticipating the punishment which he must otherwise inflict.*

ARGUMENT. I dare say you have all the while been supposing that I am on my defence before you. The truth is that God is hearing me, Christ is prompting me. Your concern with it all is that I seek nothing but your upbuilding. For what I am afraid of is that both you and I may be disappointed in one another when we meet; that evil passion, backbiting, conceit, disorder, may once more possess you; that once more, when I come, God may humble me when I see the failure of my work; and that I may have to mourn for many of those who, at my last visit, were hardened sinners and who have not yet repented of their impurity and open wantonness. Be sure that my third time of coming will not be in vain. The offenders shall be fully tried: full proof shall be forthcoming; and then shall the threatened punishment be duly exacted. I gave warning at my second coming, I give warning now before my third, to those who were sinners at that previous time, as now also I warn the rest who have sinned since—that if I come again I will not spare them. You are driving me to give a proof in deeds of Christ's words in my mouth—the Christ who, as you know well, shews no weakness in working upon your

unto you. In the sight of God speak we in Christ. But all things, beloved, *are* for your edifying. For I fear, 20 lest by any means, when I come, I should find you not such as I would, and should myself be found of you such as ye would not; lest by any means *there should be* strife, jealousy, wraths, factions, backbitings, whisperings, swellings, tumults; lest, when I come again, my 21 God should humble me before you, and I should mourn

inner life. True, in human weakness he suffered crucifixion, but now he lives by God's power: so I, united with him in the various stages of his saving work, am weak in that I hold back my power to punish, but hereafter, with his aid, I shall shew vigorous vitality towards you through the power of God. It is yourselves you should put to the proof, as to whether you are really in the faith. Surely you have the self-knowledge, if you are in the faith, if you are not false disciples, that Christ is a power in you. Anyhow, I trust you will come to know that I am not a false disciple, and that he is a power in me. But my prayer is that you be saved from ill deeds, not that I be proved a true disciple, but that you do the right thing, even though I be made to look as powerless as a false disciple. My power is not a power for injuring the truth by glorifying myself, but for furthering the truth even if I appear to be put to shame. I rejoice when I am exhibited as weak and you as strong. My prayer is just this, that you be made perfect. And that is why I am writing to you before coming, that, when I do come, I may be able to avoid severity, leaving unused my authority which the Lord gave me, but primarily for edification, and not for destruction.

19. excusing ourselves: better, 'defending' ourselves, as before judges.

unto you. The emphasis lies on the word **you**.

In the sight of God, &c.: as judge, not in your sight.

in Christ. In union and harmony with Christ. Our spirit and aim are Christian.

edifying. The emphasis lies here. Your edifying, not your judicial decision.

20. such as I would: softened and changed. **such as ye would not:** a bringer of punishment.

21. when I come again. The **again** should be joined to **humble me**. Paul remembers the spectacle at Corinth of labour lost, and his futile efforts, on the occasion of the intermediate visit, to bring back to amendment the church of which he had been so justly proud.

for many of them that have sinned heretofore, and repented not of the uncleanness and fornication and lasciviousness which they committed.

- 13 This is the third time I am coming to you. At the mouth of two witnesses or three shall every word be
 2 established. I have said beforehand, and I do say beforehand, as when I was present the second time, so now, being absent, to them that have sinned heretofore, and to all the rest, that, if I come again, I will not spare;
 3 seeing that ye seek a proof of Christ that speaketh in me;
 4 who to you-ward is not weak, but is powerful in you: for he was crucified through weakness, yet he liveth through

have sinned heretofore. The Greek seems to mean, 'were in a state of sin at my last visit'; and Paul had found them hardened sinners.

and repented not: that is, 'and have not since repented.'

xiii. 1. **This is the third time.** This repetition of the thought in xii. 14 has now a different connexion. It contains the warning that a third visit must bring things to an issue.

At the mouth, &c. The quotation of the legal formula of Deut. xix. 15 means that every disciplinary act on Paul's part shall be fully and formally justified.

2. beforehand. The construction of this verse is somewhat confused. Both warnings concern the old and still unrepentant sinners to whom he had addressed himself when he was present the second time: the second warning concerns also **the rest**, that is, those who have become sinners since the second visit.

if I come. This **if** does not lay any emphasis on doubtfulness (cf. 1 Cor. xvi. 10). All that is meant is that the punishment depends on the coming, whenever that takes place.

3. seek: practically, by their challenging conduct.

that speaketh in me. Their conduct challenged a proof that the speaking was not mere words. Is there any contrast implied with the Christ claimed by his opponents as speaking in *them*?

who to you-ward, &c. These two clauses are an appeal to the spiritual experience of the Corinthians. The Christ who had spoken to them through Paul had proved potent for their spiritual life: they were not likely to forget their spiritual gifts, for example.

4. through weakness. Human weakness exposed Christ to pain and death, and he did not 'save himself' (Mark xv. 30 f.).

the power of God. For we also are weak in him, but we shall live with him through the power of God toward you. Try your own selves, whether ye be in the faith; prove 5 your own selves. Or know ye not as to your own selves, that Jesus Christ is in you? unless indeed ye be reprobate. But I hope that ye shall know that we are not 6 reprobate. Now we pray to God that ye do no evil; not 7 that we may appear approved, but that ye may do that which is honourable, though we be as reprobate. For we 8 can do nothing against the truth, but for the truth. For 9 we rejoice, when we are weak, and ye are strong: this we

liveth: having been raised from the dead and received into glory by the power of God (1 Pet. i. 21; 1 Cor. vi. 14).

weak in him. Paul carries out his idea of union with Christ so closely as to see in Christian experiences reproductions of the experiences of Christ (see iv. 10). In this case the weakness of Christ in not warding off death from himself is reproduced in the weakness of his servant in not using his apostolic power to crush the rebellion at Corinth.

but we shall live with him. As with Christ, the weakness of the apostle will be only temporary, and the Corinthians will yet experience his life and vigour unless they repent before he comes.

5. your own selves: not Christ, or me in whom he speaks.

prove. The Greek equivalent¹ is a more pregnant word than that for **try**²: it means, 'test to a good result.'

Or know ye not, &c. They ought to recognize Christ as a power in themselves—unless indeed they, being counterfeit Christians, cannot recognize him because he is not there.

6. 'I trust you will find that Christ is in me: your punishment will shew his presence and his power in me.'

7. Now: rather, 'But.' Paul does not want to prove the Divine power in him by their punishment: he rather prays that they may do nothing to be punished for. He would be content, in that happy case, to seem as if he had no such power.

8. 'My power is not given me in disservice of right conduct, as it would seem to be if I preferred that you should do wrong so as to give me an opportunity of proving my power.'

9. weak: as before, not called upon to shew my power by punishing.

¹ δοκιμάζω.

² πειράζω.

- 10 also pray for, even your perfecting. For this cause I write these things while absent, that I may not when present deal sharply, according to the authority which the Lord gave me for building up, and not for casting down.
- 11 Finally, brethren, farewell. Be perfected; be comforted; be of the same mind; live in peace: and the
- 12 God of love and peace shall be with you. Salute one another with a holy kiss.
- 13 All the saints salute you.
- 14 The grace of the Lord Jesus Christ, and the love of

strong: strong enough to put away their evil tendencies and habits.

this we also pray for: rather, 'this in fact we pray for.'

10. not for casting down: though that (in the form of drastic punishment) would dramatically prove the authority.

xiii. 11-14. **THEME.** *Final exhortation: then salutation and benediction.*

(This section may possibly belong to the close of the happier chaps. i-ix; but it is not altogether out of harmony with the urgent and even affectionate desire of the previous section, that they should anticipate punishment by amendment. If it is to be attached to verse 10, **farewell** is a better rendering than 'rejoice'.)

11. farewell: or, as in 1 Thess. v. 16, 'rejoice'; that is, rejoice in the Lord, in your relation to Christ and union with him (Phil. iv. 4). This seems better than 'farewell,' when other imperatives follow.

Be perfected; be comforted (that is, encouraged, strengthened), by the words I have spoken to you.

12. holy kiss: see 1 Cor. xvi. 20 and note there.

13. All the saints: naturally limited to those within Paul's reach.

14. The only instance of the triple benediction.

The grace of the Lord Jesus Christ: as in viii. 9, the gracious kindness which made him the Saviour and which is continuously operative for the good of his people.

the love of God: to which Christ's saving work gave freedom of action.

the communion of the Holy Ghost. Participation in the Holy Spirit which through the work of Christ comes from God to all believers, working in them for the sanctification of themselves and others. It would be impossible to find in Paul's writings any

God, and the communion of the Holy Ghost, be with you all.

clear definition of his conception of the Holy Spirit. In one and the same passage, for example (Rom. viii. 9-11), he speaks of it as the Spirit of God, the Spirit of Christ, then as Christ himself, and finally as the Spirit of Him that raised Jesus from the dead ; and always as 'dwelling in' the believer. It is clearly, then, in one aspect, a power of God and of Christ, and is sometimes spoken of as indistinguishable from them. On the other hand, in this passage, as well as in 1 Cor. xii. 4-6 and Eph. iv. 4-6, the Spirit is so set beside God and Christ that it has all the appearance of a 'self' distinct from both. Paul's conception, then, seems to waver between a power (the O. T. sense) and a person ; and this wavering characterizes other writers in the N. T., for example, the author of the Fourth Gospel (xiv. 16, 26, compared with xiv. 17, 18, 19, xx. 22).

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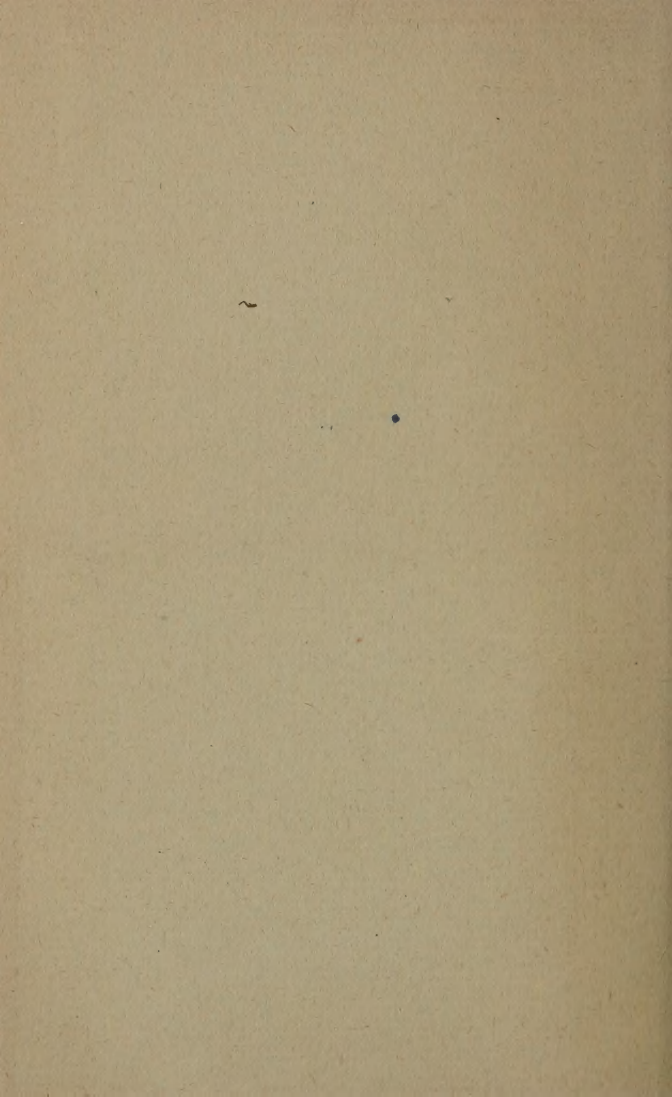
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